

THE CLERGY REVIEW

OCTOBER, 1952

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ARTICLES

- | | PAGE |
|---|------|
| (1) Community Mass
By the Rev. Clifford Howell, S.J. | 577 |
| (2) Early Laws on the Place for Mass
By the Rev. J. C. Buckley | 587 |
| (3) Why Adolescents Lapse—A Suggestion
By the Rev. John Fitzsimons | 602 |

QUESTIONS AND ANSWERS

- | | |
|--|-----|
| (1) Rogatory Commission | 607 |
| (2) Priest Practising Medicine | 610 |
| (3) Absolution From Censure | 612 |
| (4) Papal Blessing of Sacred Articles | 614 |
| (5) SS. Felicity and Perpetua | 615 |
| (6) Preces "Domine Salvum Fac Regem"
By Canon E. J. Mahoney | 616 |

ROMAN DOCUMENTS

- | | |
|--|-----|
| Catholic Scouts and the Apostolate | 617 |
| A New "Morality" | 619 |

BOOK REVIEWS 625

CORRESPONDENCE

- | | |
|---|-----|
| The Canonical Position of Non-Catholic Christians | 635 |
| Saint Martha | 637 |
| The Period of Low Fertility | 638 |
| Our Latin Liturgy | 639 |

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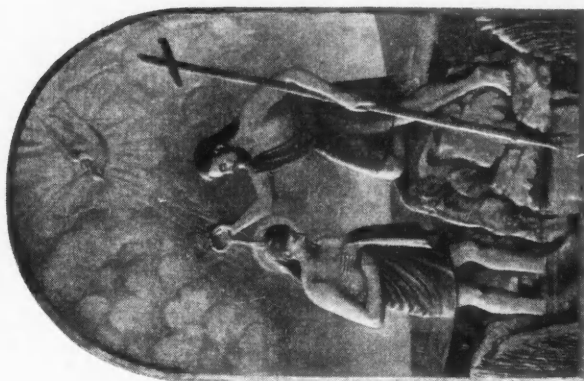
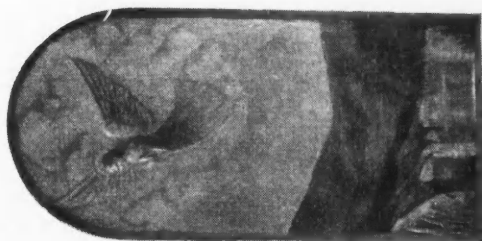
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The CLERGY REVIEW

NEW SERIES VOL. XXXVII No. 10 OCTOBER 1952

COMMUNITY MASS

IF anyone had the patience to work through the entire *Catholic Directory*, noting how many of the public Masses celebrated in Great Britain are listed as "sung", he would find these to be about five per cent of the total. Even the exaggerated supposition that every church with two or more Sunday Masses has one of them sung brings the proportion still below twenty per cent. And even if all the people at all these supposedly sung Masses were to sing their own parts—namely, the Responses and the Common—then we should have only one-fifth of our Mass-going people actively participating in the liturgy. Yet Pope Pius X said that "active participation in the most holy mysteries" . . . is the "primary and indispensable source of the true Christian spirit".¹

In this country efforts to foster active participation in the Mass take almost exclusively the form of causing people to sing their parts at Sung Mass. But, even if these efforts were everywhere successful, they would still be leaving eighty per cent of our people without that which, according to the Pope, is "primary and indispensable". The conclusion, surely, is that we must not limit our efforts to training people to take their parts in Sung Mass. There is a much greater need to train them to active participation in Low Mass. For that is the only form of liturgy which eighty per cent of them ever attend; so, unless it be at Low Mass, they will have no active participation in the liturgy at all.

This point is clearly seen by leaders of the liturgical movement both on the Continent and in the United States. One has but to keep abreast of developments abroad to see the truth of the statement made by Dr Johannes Wagner, of the Liturgical Institute of Trier. "It is characteristic of the liturgical movement of the past twenty years," he said, "that emphasis has moved from

¹ *Motu Proprio*, 1903.

the Latin High Mass which was the main preoccupation of earlier workers in the liturgical revival; it is now seen that forms of community Mass derived from Low Mass are of far greater practical importance."¹

What sort of active participation should the people have in the liturgy? Participation may be "active" in two ways—internal and external. It is the internal participation by activity of the mind and will which is all-important. External activity, by gestures, speech or song, would be valueless alone—mere "going through the motions". Its value lies in the fact that it normally produces, or helps to produce, the desired internal participation. That external actions help to induce corresponding internal dispositions is a generally accepted principle. A man who is downcast may induce feelings of cheerfulness by singing cheerful songs. In the Confessional we are not content to say to a child, "Now be sorry for your sins", which is really what must happen internally. We say, "Now say the Act of Contrition", and cause the child to perform the external act of saying words expressive of sorrow in order that these may help to produce the internal sorrow which alone matters. Though it is possible for internal acts of mind and will to be definite without any external expression, this is not usually or so easily the case, especially in simple and uncultured people who do not, as it were, "live in the thought-world".

The conclusion, then, is that the active participation which the people should have in the liturgy is external as well as internal. That this is what the Popes actually mean when they speak of active participation is clear from the words of many of their pronouncements, and from the context of others. One example should suffice: "We approve the efforts of those who want to make the liturgy a sacred action in which, externally also, all who are present may really take a part. There are several ways in which this may be done: The whole congregation, always conformably with the rubrics, may recite the responses in an orderly manner", etc., etc.²

There is another reason—and to many who study the

¹ International Liturgical Congress, Luxembourg, July 1950.

² *Mediator Dei*. C.T.S. Edition, §111. Other pertinent passages are in §§ 25, 198, 212, 214; in the *Motu Proprio* of Pius X, and the Apostolic Constitution *Divini Cultus* of Pius XI.

liturgy deeply this is the most cogent reason of all—why the participation of the faithful in the Mass should be external as well as internal. It is the fact that nothing short of external participation can restore to the liturgy an aspect which is intrinsic to it, namely, that it is the worship of the community. This aspect is almost completely obscured in Low Mass as we usually have it in this country—that is, with silent congregations.

We know that in fact the Mass is not the sacrifice of the priest only, watched by the faithful however intelligently. It is the sacrifice of the entire community, and has intrinsically a social character. "Every time the priest re-enacts what the divine Redeemer did at the Last Supper, the sacrifice is really accomplished; and this sacrifice, always and everywhere, necessarily and of its very nature, has a public and social character."¹

The public and social character of the Mass is thus inseparable from itself, and no external circumstances can either augment it or diminish it. But this social sacrifice is clothed in those externals which we call its liturgy. This liturgy can show forth the social character of the Mass in varying degrees, and it will be congruent in proportion as it manifests the fact that the Christian community, headed by its priest, is offering a social sacrifice to God. From this point of view the Mass liturgies in use for the first eight centuries of the Church's history approached the ideal. For in them there were many different functions shared out among different agents in the worshipping community. Thus the communal sacrifice not only was social in character (as it always is), but it also looked social. This is still true of High Mass, wherein priest, deacon, subdeacon, master of ceremonies, thurifer, acolytes, choir and people have each got their own part to do. The social aspect can be seen—even though it has become somewhat obscured by anomalies which have crept in from Low Mass, such as the priest's "doubling up" of the functions of others by saying their parts as well as his own. But Low Mass, by contrast, falls so short of this ideal that it does not look social at all; it looks like a "one-man sacrifice". Yet that is precisely what it is not.

Low Mass came into being as the Private Mass, not, as

¹ *Mediator Dei*, §101.

many seem to think, through simplification of the High Mass.¹ As Private Mass, with nobody present, it could not, of course, have any distribution of rôles—it could not look social. And this did not matter so long as it remained private. But for a long time now this private form of Mass has been used in public. It is thus a Mass-form being used for a purpose for which it was not devised and to which, therefore, it is not properly suited precisely because it lacks any social aspect.

For all these reasons there are being developed on the Continent, and to some extent in America, various types of "Community Mass" which are modifications of Low Mass.² All of them are designed to make the Mass seem externally what it truly is internally, namely, the sacrifice of the entire community. All of them seek to produce in the faithful, through external participation, that internal participation of mind and will which is of the essence of genuine worship.

As most of these forms are not in use amongst us, we have no names for them. Hence I must perforce invent some names which classify them, not in terms of what the priest does, but according to what the people do. I suggest as follows:

- (a) *Still Mass*. "Missa lecta" in which the people are silent.
- (b) *Dialogue Mass*. The people recite out loud, alternating with a leader vernacular translations of certain of the Mass prayers; the Proper (in translation) is read to them.
- (c) *Missa dialogata*. The people recite in Latin all that is usually said by the server. In a more advanced form of the same they recite, in Latin, with the priest those parts which should be sung by the people at High Mass. The Proper is read to them in their own tongue.
- (d) *Hymn-Mass*. The people say no public prayers, but they sing vernacular hymns specially composed to suit the various parts of the Mass.
- (e) *Prayer-Hymn-Mass*. A combination of (b) and (d), or of (c) and (d) or of all three of them.

¹ Cf. Jungmann, *The Mass of the Roman Rite*, Vol. I, pp. 212 sqq.

² Cf. a very interesting chapter by the Bishop of Innsbruck in *Die Messe in der Glaubensverkündigung* (Herder), 1950.

- (f) *Sung Mass*. The priest sings the Mass with or without sacred ministers; the choir sings the Proper in Latin; the people sing the Common and the responses in Latin. They recite no prayers aloud.
- (g) *The German High Mass*. Priest as in (f); the choir sing the Proper in German translation or paraphrase; the people sing the Common in German translation or paraphrase. Neither Proper nor common is sung in Latin. The people sing the responses in Latin.

This last form has been granted by the Holy See (in 1943) to German-speaking countries only and so is found nowhere else. All the other forms are in frequent use in Germany, Austria, Switzerland, France, Belgium, Holland, and Luxembourg; (b) and (c) are steadily gaining acceptance in Italy, the United States, and Canada.

The theoretical ideal for public Mass is, of course, form (f); but as a practical ideal it can never be realized for more than a small proportion (a fifth?) of our public Masses. The remaining four-fifths are (except for a few instances of (c)) in form (a)—the “Still Mass” in which the people have no external participation whatever. This, I submit, is a state of affairs to be deplored; it is one of the chief causes of the widespread ignorance and apathy towards the Mass wherewith our people are afflicted; I believe too that it stands high in the list of reasons why so many children start missing Mass soon after they leave school. They are bored by this Mass-form; and I contend that if public Sunday Masses could become genuine “Community Masses” in one of the forms (b), (c), (d) or (e), then the result would be not only increased attendance at Mass but also an increased understanding and love for this central act of worship. All the countries which have adopted forms of Community Mass are experiencing such good effects.

A few words about each possible form:

(b) has a high instructional value, but is not really participation *in the Mass*. It is *para*-liturgy rather than liturgy, for two things are going on—one at the altar and one in the nave and there is no interplay between them.

(d) has this same defect; moreover we have not at present

any suitable hymns in English. The singing of hymns which are not Mass-hymns is, of course, a practice one cannot recommend because such hymns, far from being a participation, are an actual distraction from the Mass itself.

(e) is hardly possible amongst us for the same reason—lack of suitable hymns.

That leaves us with (c)—the *Missa dialogata*. This, I contend, is the most practicable form of “Community Mass” for us in England. It has great possibilities which we should exploit to the full.

Of its intrinsic legality there can now be no question. Although the Sacred Congregation of Rites, when questions came up before it in the early 'twenties, was cautious and somewhat discouraging, it even then laid down the principle that the bishops had full power to permit and regulate forms of *Missa dialogata* in their dioceses. This they have done ever since in increasing numbers. The very first task which the German bishops gave to the newly constituted Liturgy Commission in 1940 (with Guardini, Jungmann and Parsch amongst others as consultants) was the working out of a uniform version for the whole of Germany. General directives have been issued by the hierarchies of Belgium and Holland; France is expected to follow suit shortly; *Missa dialogata* is widespread in Italy and is used in more than a hundred dioceses of the United States¹ and throughout most of Canada. The steady disappearance of hesitation about this Mass-form during the years up to the publication of *Mediator Dei* in 1947 seems reflected in the unqualified statement in §1111 quoted above. Of course there remains always the unexpressed qualification that whether this may happen or not depends upon the local bishop.

But, wherever the bishops permit it, the introduction of *Missa dialogata* is quite easy, provided one goes about it in the right way. It is essential to have a clearly printed text in the hands of everyone. That published by Geo. Coldwell, of 17 Red Lion Square, W.C., may be recommended as thoroughly practical; the people's parts stand out in heavy type, with accented syllables in capitals, with pause-marks for keeping together, and reference numbers in the margin. During seven years as Army

¹ Cf. Ellard, *Mass of the Future*, p. 206.

chaplain I taught from this text literally scores of different congregations of men with only five minutes of practice before their first *Missa dialogata*. By trying first the *Kyrie* and then the Preface responses they can at once be induced to give good loud replies; from the first two answers of the *Judica* they learn how to keep together.¹ It is easier still if one does not start the "dialoguing" until the *Kyrie*, for the prayers at the foot of the altar contain the only hard parts. There are quite sound historical reasons for leaving these out of the dialogue, since they never were people's parts. The *Gloria*, *Credo*, *Sanctus* and *Agnus Dei* go particularly well because in them the people have the priest to lead them.

By all this the people have a genuine active participation in the liturgy itself; the gap between the altar and the nave is bridged, and the people really feel that they are offering the Mass with and through their priest—not merely watching him offer. Though they do not understand all the Latin words they use, they can easily learn at least their general sense because their parts are unchanging. But that they may understand the Proper it is desirable to make use of a Lector who should read at least the Epistle and Gospel in English at the appropriate times. This, of course, is para-liturgy rather than liturgy; but it attains its purpose (that the people may hear the Word of God) where the liturgy itself, at this point, has become ineffectual through being kept in Latin. It is a much closer approach to the liturgy than would be the silent reading of the Word of God by each one from his Missal. It is only when the people listen to a Lector that they cohere into *one* audience.

It should be emphasized that the *Missa dialogata* cannot possibly go well unless the celebrant is liturgically-minded, that is, conscious that the Mass is not just his own affair, but the affair too of the people whom he is leading in worship and whom he desires to draw into the celebration. The type of priest who regards the collaboration of the people as an intrusion into

¹ Of course it is far from ideal to introduce an unprepared congregation, all at one go, to the entire *Missa dialogata*. I cite the experience merely to prove that it can be done; in the army, with constantly changing troops, there was no opportunity to follow the much sounder method of preparing them first intellectually by instructions about the communal nature of the Mass, passing over to practice only in gradual stages.

"his" Mass, who goes ahead at top speed without giving them time to finish their reply, or who gabbles his Latin or mumbles it without clear articulation—such a one will wreck the entire celebration. But if he has the right mental attitude towards "God's holy people" he will entice them along by his very tone of voice and by the observance of one or two little practical points which experience teaches. For instance, the first few words of *Gloria*, *Credo*, *Sanctus* and *Agnus Dei* should be specially loud and slow. If the priest "gets off the mark" too quickly the people get left behind, falter, and fade out. But if they are "coaxed" for the first few words they soon come along nicely. Again, at the *Dominus vobiscum* which precedes each Gospel the priest should wait a moment till the people have stood up. Otherwise the noise of their getting up will prevent them from hearing him and they will fail to answer. Such little points all contribute to success; but the vital factor is the internal attitude of the priest—his desire to be helpful to his people.

Thank God, there are many priests who have this viewpoint and would be excellent celebrants at *Missa dialogata*. But sometimes one hears the objection that if the people join in, this is a "distraction" to the priest. Frankly I fail to see how this can be so. I see that it would keep him to moderate speed, make him speak up and articulate clearly; and if he does not normally do those things he might be irritated that he has to do them now. But I cannot see how it would "distract" him—that is, take his mind off what he is saying. On the contrary, it should help. If he cries to God for mercy in the *Kyrie*, will he not be reminded to do so all the more earnestly if he hears an entire congregation doing likewise? If he praises God in the *Gloria*, will he not rejoice that hundreds are joining in his praise? If he really means what he says when he turns to greet his people, will not their united reply—which, after all, is a prayer for himself—delight him more than being ignored by everybody except one small boy? As for those parts which he prays in silence, the people are then silent too; so how can they distract him?

The attitude, I venture to suggest, comes from a failure to realize that the Mass is not a personal devotion of the priest but the sacrifice of the whole Church, and, in particular, of the

Ekklesia (assembly) now at worship. Of course the Mass remains the Mass even without the people's collaboration—just as the Beethoven Violin Concerto remains the Violin Concerto even if a violinist plays its solo part in his own home alone or with a mere piano accompaniment. But the artist who has really entered into the mind of Beethoven (who composed this work for violin with full orchestra) would infinitely prefer to play it in a concert hall with an orchestra joining in. He would not find the orchestra a distraction. So also the Mass remains the Mass even if said in a private chapel with one server. But the priest who has really entered into the mind of the Church (who composed this liturgy for priest and full congregation) would similarly prefer to celebrate in a church with fully participating congregation. He would not find the congregation a distraction. On the contrary, he would feel there is something missing if they are absent or silent.

There is also the objection that *Missa dialogata* would distract the people. The answer is similar. It would distract them "from their own prayers", but not from the Mass. On the contrary, it would direct their attention to it. "But the people would not like it!" Some of the older ones would not—that is true. Naturally, they cannot take kindly to new ways. But nearly all young people, and middle-aged people not set in their ways, and even some of the old people, do like *Missa dialogata*. They find it helps them to keep their minds on what is going on; it teaches them the structure of the Mass so that they are able to follow much better than before. But is it not unfair to disturb those who prefer a quiet and peaceful Mass? If that were true, it would be unfair to have a Sung Mass, especially one in which the people sing their parts. Yet we know from reason, from history and from authority that Sung Mass with the people singing their parts is the ideal Mass-form. Nobody should be compelled to make a visit to St Anthony's shrine if he wants to pray instead before the Little Flower. But public worship is another matter altogether. It is worship by the community; so people should not, at public worship, withdraw their collaboration from the community to immerse themselves in "their own prayers". Moreover, those who desire active participation also have a right that their wishes should be considered.

An advantage of the *Missa dialogata* is its extreme usefulness as a preparation for that which is the ideal Mass-form—namely, the Sung Mass wherein the people sing the Common. Everyone knows how difficult it is to get the people to sing their parts. The lack of success which has so far attended efforts towards this end is due to three difficulties: (i) the people mostly do not want to sing their parts; they lack the “community spirit”; (ii) they have to learn the Latin words; (iii) they have to learn the music which is often plainsong of a complexity beyond their powers. But *Missa dialogata* helps to solve the first two difficulties; for it fosters the community spirit and awakes the appetite for active participation; also it gets people familiar with the Latin words. Hence, when it comes to the point of tackling a Sung Mass, they have only one trouble to face—that of the music. Even that would be small if only they were offered Mass XVIII instead of Mass VIII—or if simple settings like Dom Gregory Murray’s “Peoples’ Mass”¹ were used.

“Dialogue Mass is a most valuable and necessary stage on the way to full participation of the congregation in celebrating Mass. We are entitled to hope, I think, that it may become the norm for Low Mass.”² “If the ideal sought for by the Holy See—the participation of the people in the singing of High Mass—is ever to be attained, the Dialogue Mass seems to be a necessary means to reach this ideal.”³ To these quotations I add what was said by Bishop Schlarmann of Peoria, Ill., in a speech made at Lincoln in 1941: “It is true that the Popes who urge the participation of the laity in the Mass had in their minds the *ideal* of Catholic worship, namely, the High Mass. Now there is also much sense in the old saying that a child must crawl before it can walk. Evidently it is easier to recite the responses than to sing them.” The bishop (who died last year) was a very keen promoter of the *Missa dialogata*; and I verily believe that more *people* sing the Mass in his diocese than we have in the whole of England.

All these things would be immeasurably assisted if only we

¹ Cary and Co., 13-15 Mortimer Street, W.1.

² Dom Iltyd Trethowan, O.S.B., *Christ in the Liturgy*, p. 107.

³ Fr. J. C. Ford, S.J., in *Theological Studies*, March 1948.

all took seriously the following words of Pope Pius XII: "That the Christian people may continue to acquire more and more supernatural riches, see that they are instructed concerning the treasures of devotion which the liturgy contains, by sermons and especially by dissertations, periodical courses and 'weeks' devoted to the study of the liturgy."¹ How many parishes in this island have ever had a "Liturgical Week" of any kind? I doubt if there are fifty. Yet in England and Wales (without Scotland) there are 2867 churches. What a lot are still waiting!

CLIFFORD HOWELL, S.J.

EARLY LAWS ON THE PLACE FOR MASS

§1. "*Domus Ecclesiae*"

MASS, in Rome at least, was generally celebrated by the first Christians in private houses where they were secure from the hatred of their persecutors and where the sacred mysteries could be safely enacted without excessive fear of their profanation. It is but natural to suppose that such was the case elsewhere, and the twentieth chapter of the Acts of the Apostles, which relates the well-known incident of St Paul, who at Troas was preaching and "breaking bread" in an upper dining-room ("in coenaculo"), gives evidence of this.

The first Christians found in their houses sufficient space and adaptability not only for purposes of worship, but also for carrying out the many services of their community.² These included the instruction of catechumens, works of penance, the feeding and clothing of the poor, and other needs such as the housing of the Bishop and the clergy. A "*domus Ecclesiae*", writes Duchesne,

was a somewhat complicated institution, being at the same time a church, an episcopal residence, a refectory, a dispensary, and

¹ *Mediator Dei*, §215.

² Migne. P.L. 8, col. 731.

an alms-house. The place specially chosen for worship assumed from an early date a special importance. The other parts of the building came gradually to be detached, and participated in no respect in its sacred character. The "domus Ecclesiae" became the "domus Dei"—the place where Christians met the Lord—the "dominicum".¹

§2. Churches in the early centuries

It is, however, undoubtedly true that even in the first three centuries, i.e. during the time of persecutions, the Christians had their churches in the real sense of the word.² Some were buildings converted for use as places of worship. There were, apparently, at the beginning, two distinct types of church—those simply used for liturgical purposes, and those erected over the tombs of martyrs.³ At the beginning of the third century, during the reign of Alexandrus Severus (222–235), we find certain Christians in open dispute over a public building which had been acquired by them for use as a church. The claim was made by certain wine-sellers ("popinari") that they had a right to the building and the case was brought before the Emperor. The latter showed some tolerance and piety in decreeing that judgement should be given in favour of the Christians. The reason he gave was that it were better for God to be honoured in whatsoever manner than that wine-sellers should be given the place for their uses.⁴

The acts of several emperors furnish us with many evidences of the existence of churches at this period. In the year 260, for example, the Emperor Galienus issued a decree to the effect that all places dedicated to divine worship and previously confiscated, should be immediately restored to the Bishops. The rescript can be read in Eusebius.⁵ Likewise, in the year 272,

¹ Duchesne, *Christian Worship*, chap. xii (English trans., London, 1904).

² Gasparri, *Tractatus Canonici de SS. Eucharistia*, II, 79. For the names given by the early Christians to their churches see Many, *Prael. de Locis Sacris*, pp. 7–10; Bona, *Rerum Liturgic.*, lib. I, cap. xix, §4; *Ephemerides Liturgicae*, 1887, p. 134.

³ Duchesne, loc. cit.

⁴ Many, op. cit., p. 5; Lampridius, "In Alexandrum Severum"; Bona, op. cit. I, cap. xix, §1. Of the custom of converting pagan temples into churches we have the interesting example (in one of St Gregory's letters) where he instructs the apostle of the Angles not to destroy the pagan temples but to transform them into temples to the true God: "Aqua benedicta fiat, in iisdem fanis aspergatur, altaria construantur, reliquiae ponantur . . ." (M.P.L., 77, col. 1215).

⁵ *Historia Ecclesiastica*, lib. vii, cap. 13 (M.P.G. 20, col. 674).

Aurelianus ordered a church to be restored to the Christian community at Antioch which the heretic Paul of Samosata¹ had seized. Under Maximinus many lies were spread about immoral practices which the Christians were said to have used in their "sacred buildings".² Eusebius mentions churches in several cities which, in the nineteenth year of the reign of Diocletian, were ordered by the emperor to be destroyed.³

When peace and freedom were restored to the Church, the construction of churches, or basilicas, went on apace. By the Edict of Milan (313) Licinius and Constantine restored to the Church her lost treasures. All buildings formerly used for the celebration of the "conventus" as well as all other places belonging to the Christian Church were ordered to be returned to their rightful owners without exacting the least payment of any kind.⁴ It is no wonder then that we have on record the existence of more than forty churches in Rome at the beginning of the fourth century. That is the estimate given by St Optatus.⁵ Writers at this time refer to the consecration or dedication of churches immediately after the Edict of Milan.⁶ We find a striking example of the severity of the law which forbade the celebration of Mass in undedicated churches in St Athanasius' *Apologia*. The latter, while at Alexandria, out of necessity celebrated Mass in a church which was as yet undedicated. The seriousness of the affair was deemed such as to merit its being referred to the Emperor Constantine. The Saint replied by his *Apologia ad Imperatorem Constantinum*. He recognizes the existence and gravity of the prohibition but excuses himself because of the necessity in which he found himself.⁷ These short considerations suffice to show that as soon as the Church was able, she surrounded the celebration of the sacred mysteries with all the solemnity at her disposal and showed herself particularly anxious, even in her very beginnings, to restrict the place for

¹ *H.E.*, lib. vii, cap. 30 (M.P.G., 20, col. 719).

² *H.E.*, lib. ix, cap. 5 (M.P.G. 20, col. 807).

³ *H.E.*, lib. viii, cap. 2 (M.P.G. 20, cols. 743-6).

⁴ *M.P.L.*, 7, cols. 269-90; 8, col. 108.

⁵ *M.P.L.*, 11, col. 954.

⁶ Eusebius, *H.E.*, lib. x, cap. 2 sq. (M.P.F., 20, cols. 846 sq.); *De Vita Constantini*, lib. iv, cap. 43 (M.P.G., 20, col. 1194); Sozomenus, *Hist. Eccl.*, lib. ii, cap. 26 (M.P.G., 67, col. 1007).

⁷ *M.P.G.*, 25, col. 611.

the Sacrifice of the Mass to buildings specially constructed and consecrated for this purpose.

What follows will serve to show this more clearly.

§3. *Laws forbidding the celebration of Mass outside sacred edifices*

In spite of laws forbidding the celebration of Mass outside the places consecrated and dedicated for this purpose, it must not be supposed that this was regarded by all as an inflexible rule admitting of no exception. Even as late as the seventh and eighth centuries we find evidence that celebration in private houses was by no means unknown. Indeed, it would seem that this was, at one time, permitted without very great necessity. Our chief proof of this is to be found in some ancient Sacramentaries. For example, in the *Sacramentarium Gallicanum* we find the text of a Mass entitled "*Missa in domo cuiuslibet*".¹ This document goes back to the seventh century. We also find in the *Liber Sacramentorum* a "*Missa pro infirmo*" which, from the text of the prayers which it contains, was evidently intended for celebration in the house of the sick person.² One can conclude that Mass in sick-rooms and houses was by no means uncommon at this period. Indeed, it became such an abuse that the Bishops instituted a ceremony known as the "*Missa Sicca*"—the "*Dry-Mass*". This was, needless to say, in reality no Mass but the mere recitation of the prayers used at Mass (excluding those from the "*Sanctus*" to the "*Oremus: praeceptis salutaribus*"). A priest performed the ceremony (for it was accompanied with some kind of rite) in the presence of the sick person or others. It was also used sometimes at sea where, on account of the boat's unsteadiness, it would have been imprudent to say Mass.³

The first prohibition of a Council concerning celebration in private houses was that of the Council of Laodicea in the year 320 (can. 58) which forbade "offerings" to be celebrated by Bishops or priests in houses.⁴ In the sixth century Justinian (died 565) published his *Novellae Constitutiones* which contained one (the 58th) forbidding the celebration of the sacred mysteries in

¹ This Sacramentary is published in its entirety in the *Musaeum Italicum* of Mabillon (Paris, 1724) and the title in question will be found p. 364.

² Martène, *De Antiquis Ecclesiae Ritibus*, lib. 1, cap. vii, art. 4; Gattico, *De usu Altaris Portatilis*, cap. vi, n. 8.

³ Martène, *op. cit.* lib. 1, cap. iii, art. 1, §16.

⁴ Mansi, II, 573.

private houses. It was quite permissible, he said, to have oratories in one's house as places of prayer, but one might not have the Holy Sacrifice offered there.

Et veteribus legibus sancitum est, ut nemini omnino liceat domi sanctissima celebrare, sed ut publice sacra et Dei cultum peragi sinat secundum sanctiones, quae hac de re sacris actis traditae sunt, et nos quoque in praesentia hanc legem ferimus, quam firmissime valere volumus. Omnibus enim magnae huius civitatis, quin et totius nostrae ditionis incolis interdiciamus in domibus suis oratoria habere, et in illis sacra mysteria celebrare, ibique ea fieri, quae a catholica et apostolica doctrina abhorrent.¹

Already Justinian can appeal to a long tradition in support of his law.

Charlemagne has several prohibitions of this kind in his *Capitularia*. He forbids priests to celebrate Mass in houses or in any place except dedicated churches:

Ut nullus sacerdos in domibus vel in aliis locis nisi in ecclesiis dedicatis, celebrare Missas audeat.²

However, he admits certain exceptions to this rule of saying Mass in consecrated churches. He recognizes the right to celebrate elsewhere in case of grave necessity, e.g. in time of war:

Placuit, ut fideles Missarum celebrationes in locis non consecratis et incongruentibus facere omnino non debeant nisi causa longinqui itineris vel hostilitatis, et id in altaribus ab Episcopo consecratis fieri, si necessitas compellat.³

It will be noticed that he stresses the need for an altar even in these emergencies. Even so, the spirit of the law was kept when possible by saying Mass under the cover of tents which had been consecrated by the Bishop:

¹ *Corpus Iuris Civilis* . . . studio D. Eduardi Osenbrugge (Leipzig 1856), III, p. 293.

² Harduin, IV, 958 (*Acta Conciliorum*).

³ M.P.L., 97, col. 773.

*Sacrificia offerre nullo modo licet nisi in locis Deo ab Episcopis consecratis, nisi causa hostilitatis aut summae necessitatis et hoc non in mansionibus, aut in domibus non sacratis, sed in tabernaculis dedicatis ab Episcopo.*¹

The ninth century brings in its Councils many formal prohibitions, some more severe than others, but all agreeing that a priest may not say Mass outside places duly consecrated except in case of necessity. In 813 the second Council of Chalons (Cabilonense II) merely confirms in its 49th canon the decree of Laodicea,² while three years later in the year 816 the Council of Aix-la-Chapelle (Aquigranense)³ merely repeats the Laodicean canon, bearing witness thereby to the antiquity of the legislation which it recalls verbatim. The sixth Council of Paris, which sat in the year 829, inveighs against priests who make little scruple of celebrating in unconsecrated places. Indeed, from the text of the 47th canon of this Council it would seem that grave abuses must have been in vogue at the time, since they gave rise to severe condemnations. These latter point to a long tradition which is being disobeyed, a tradition which, it is thought, has no less a sanction than that of divine authority itself. Arguments are drawn from the Old and New Testaments to endorse this. Not only the priests, but the Bishops are blamed for their negligence in these matters. Should such infringements be committed in the future they were to be punished with severity.⁴ Exception was made for a case of necessity when the church was too far and the faithful risked missing Mass and Communion. The Council expressly foresees this emergency and allows the celebration of Mass, in this case, outside the church. The conditions are that:

- (a) the church is too far;
- (b) the need of the faithful requires it; therefore, presumably, on Sundays and Feast-days only;
- (c) Mass is said on an altar consecrated by the Bishop.

Laymen are also considered blameworthy and the Council up-

¹ For this and other texts on the same subject see Martène, *op. cit.* lib. i, cap. iii, art. 5; also Thomassinus, *Vetus et nova Ecclesiae disciplina*, I, lib. ii, cap. 25.

² Harduin, IV, 1040.

³ Harduin, IV, 1105.

⁴ Harduin, IV, 1324.

braids them with compelling priests to celebrate in their houses while the churches dedicated to God are deserted. Nor is this done with the slightest excuse of necessity, but rather for the mere convenience of certain people who, despising episcopal authority, have Mass celebrated just as they desire¹ in gardens and houses or private oratories, which they build at will. Such is the displeasure of authority at this transgression, that it deems the missing of Mass a lesser evil than celebration in these forbidden places when there is no necessity for it.²

At the end of the ninth century and in the same year (888) two Councils issued decrees on the same subject. I refer to Mayence (Moguntinum) and Metz (Metense). The former is more lenient than the latter. Mayence begins (cap. IX) by affirming the principle that Mass may be celebrated only in places consecrated by the Bishop, or *wherever he permits*. It is from this Council that Gratian took his well-known canons *Missarum* and *Concedimus* (D. I, *de Consecratione*) although he attributes them to "Concilium Triburense". By it was granted the faculty of saying Mass outside consecrated places (always of course on a consecrated altar-stone) when, owing to the destruction of churches by the Normans and other reasons, it was not possible to use them for Mass. The same canon also makes an exception in favour of travellers who, when there is no church, might celebrate Mass in the open ("servatis servandis").³

Metz is more severe and forbids this practice.⁴ Be that as it may, *Concedimus* prevailed, for Trent's decrees were taken as an abrogation of the faculty recognized by this canon.

§4. *Other places where Mass was celebrated*⁵

(1) "Necessity knows no law" was, by force of circumstances, a principle widely used in the early Church. Thus, if the early Christians were unable to reach their regular places of worship or were prevented from doing so by the persecuting

¹ " . . . ad libitum suum in hortis, et domibus, vel certe aediculis quae iuxta domos construunt, et palliis exornant, in quibus altaria erigi faciunt . . . "

² This canon will also be found among the *Capitularia* of Charlemagne (M.P.L., 97, col. 619).

³ Harduin, VI, 406.

⁴ G. de Rives, *Epitome Canonum Concil.*, p. 217.

⁵ Gattico deals abundantly with this question, op. cit. cap. iv-viii.

pagans, they were accustomed, says St Denis of Alexandria, to celebrate the divine mysteries in any place worthy enough:

Even when we were persecuted and oppressed we nevertheless kept the solemnity of our feast-days. Though suffering many hardships, we used any place—the open spaces, boats, houses or prisons—as a temple in which to celebrate the sacred “gatherings”.¹

(2) It was thus that the confessors of the faith, deprived of their liberty and of their churches and altars, did not desist from offering the Holy Sacrifice while in their chains.² It was in prison that Lucianus performed the well-known act of celebrating on his breast. We have the advice that St Cyprian gives to his priests and deacons, telling them to proceed with care, when they celebrate the Holy Sacrifice in prison. As their numbers might attract unwelcome attention they were to celebrate, one priest with one deacon.³

(3) With the Christian princes and their wars came the custom of celebrating in military camps. Sozomenus, speaking of Constantine, tells us that he was accustomed, when proceeding to battle, to have a tent brought for use as a church in which he and his army could praise God and receive the sacred mysteries.⁴ The “Concilium Germanicum” (Mayence, 743) while forbidding to clerics the profession of soldiery made an exception for those who were chosen, not to fight, but to say Mass with the army.⁵

Charlemagne issued similar decrees, some of which we have already quoted above and which show the preoccupation of this prince to preserve the dignity of the place where Mass should be celebrated in time of war. It will be seen how, like Constantine, he insisted on the use of consecrated tents and altars for this sacred purpose.

(4) Likewise the celebration of Mass while journeying was not a rare occurrence. The two Councils (Paris VI and Mayence) quoted above are a sufficient indication of the truth

¹ M.P.G., 20, col. 688.

² See Bona, *Rerum Liturgicarum*, lib. 1, cap. xix, §3; also Gattico, op. cit., cap. iv, n. 5.

³ M.P.L., 4, col. 236.

⁴ H.E., lib. 1, cap. 8 (M.P.G., 67, cols. 879–82).

⁵ Mansi, XII, 366.

of this. The former (829) while forbidding celebration in houses and gardens, makes, as we have seen, an exception for travellers. We need not repeat here the conditions laid down for the legitimate use of this exception. The latter (888) makes an express concession to travellers to celebrate, as long as a consecrated table-stone and other requisites are used. It would seem also from a text of St Bede that this procedure had been allowed, at least in some places, for satisfying private devotion.¹

§5. *The Altar: Its Existence and Form*

Ever since the Sacrifice of the Mass has been offered, i.e. since the beginning of the Church, it has been offered on an altar. Several authors take the text of St Paul in Heb. xiii, 10, as an indication of its use by the Apostles themselves:

Habemus altare de quo edere non habent potestatem qui Tabernaculo deserviunt.

Some Fathers (e.g. Origen), it is true, did not seem particularly concerned to refute the accusation, made by the pagans, that they had no altars. They found no difficulty in admitting this, and the reason for their attitude is not difficult to see. They possessed, indeed, no altars in the pagan sense. That is, the bloody sacrifice of the heathen was no part of their religion and so, the pagan "ara" had no place in their liturgy.²

One of the earliest witnesses to the existence of altars is St Irenaeus who says explicitly that Christians must frequently offer their gift at the altar.³ But the Christian altar had nothing in common with the pagan sacrificial altar. It is to emphasize this and to avoid all confusion that the word used in nearly every case by the Latin Fathers and the early Liturgy is "altare" whose etymology was generally taken as being from "alta ara".⁴ Thus Leclercq in the *Dictionnaire d'Archéologie Chrétienne*⁵ remarks:

¹ "Quotidie sacrificium victimae salutaris offerebant, habentes secum vascula sacra et tabulam altaris vice dedicatam" (M.P.L., 95, col. 244).

² Benedict XIV, *De Sac. Missae Sacrificio*, lib. I, cap. ii; Rock, *Hierurgia*, II, p. 716.

³ *Contra Haer.*, lib. iv, cap. 18 (M.P.G., 7, col. 1029).

⁴ But see Ferraris, *Bibliotheca*, v. "Altare", where an alternative derivation is given: "alere".

⁵ Article "Autel".

L'expression sacrée et pour ainsi dire officielle servant à désigner l'autel chrétien est donc "altare". C'est elle que les Pères latins et la liturgie emploient constamment.

Martigny says the same:¹

On a beaucoup disputé sur la question de savoir quel nom était donné à l'autel dans la primitive Eglise. . . . Les Pères des premiers siècles se servaient à peu près exclusivement de "altare" et lui donnaient l'étymologie, "altare . . . quasi alta ara".²

That the primitive altars were most frequently made of wood cannot be denied. Many authors point to such relics as those to be found at St John Lateran and at St Pudentiana in order to substantiate this statement.³ It is not our business to attempt to prove or to disprove the authenticity of these venerable remains, but do they not give witness to the existence of a tradition which holds that the first Christian altars were wooden, and which is amply supported by the testimony of the Fathers?

It is once more the task of the archaeologist to show us monuments of primitive altars, and no doubt our knowledge of the early discipline of the Church in this matter is well illustrated by his discoveries, but neither subject nor space permits us to dwell on this aspect of the case.⁴ As we have said, many early writers furnish us with evidence of the kind of material used for altars in their own days. St Optatus telling us in his *De Schismate Donatistarum* of the crimes of these schismatics, says:

Sed, ut aestimo, alio loco copia lignorum frangi iussit, aliis vero ut altaria raderent, lignorum inopia imperavit.⁵

and again:

quis fidelium nescit in peragendis mysteriis, ipsa ligna linteamine cooperiri?⁶

¹ *Dictionnaire des Antiquités chrét.*, article "Autel".

² For texts proving the early existence of altars see Gattico, op. cit., cap. i, pp. 348 sq.; also Rock, *Hierurgia*, II, pp. 713 sq.

³ Gattico, op. cit., p. 349; but see *Dict. d'Archéol. chrét.*, article "Autel".

⁴ The Cappella Greca in the Catacomb of St Priscilla and the chamber of the Sacraments in that of St Callixtus are beautiful examples with which the archaeologist has presented us.

⁵ M.P.L., II, col. 1065.

⁶ Ibid., 1067.

St Athanasius relates how Heraclius had the altar-table, belonging to a church in Alexandria, broken and burnt "for it was made of wood".¹ St Augustine, speaking of these same Donatists, tells how they nearly killed the Bishop Maximianus by striking him with the very wood of the altar which their impiety had prompted them to destroy.²

Wood was not, of course, the only material used. The *arcosolia*, for example, are exceptions to the rule. These were the altars erected over the tombs of martyrs and are to be found in the catacombs. Rock³ thus describes them:

The slab of marble which covered the sepulchre was made to serve as the altar-table and the low-browed arched recess that spanned it merely left sufficient space for the priest to perform the Sacred Eucharistic mysteries.

It was not long before stone came to be used. Although the Breviary asserts that St Sylvester ordered altars to be made of stone and no longer of wood, there is no documentary evidence to prove this.⁴ All the same, it is evident that there were stone altars in use towards the end of the fourth century, for St Gregory of Nyssa remarks:

Altare hoc sanctum cui assistimus lapis est natura communis nihil differens ab aliis crustis lapideis. . . . Sed quoniam Dei cultui consecratum atque dedicatum est, ac benedictionem accepit, mensa sancta, altare immaculatum est, quod non amplius ab omnibus sed a solis sacerdotibus iisque venerantibus contrectatur.⁵

It will be noticed, from this text, how soon the custom prevailed of consecrating and dedicating altars. At the beginning of the sixth century the Council of Agatha (506) gives evidence of consecration with oils and decrees that:

altars are to be consecrated not only by anointing them with chrism, but also by the priestly blessing.⁶

¹ *Historia Arianorum ad Monachos*, §56 (M.P.G., 25, col. 759).

² *De Correct. Donatistarum* (Ep. 185), cap. 7 (M.P.L. 33, col. 805).

³ *Hierurgia*, II, p. 717.

⁴ *The Catholic Encyclopaedia*, article "Altars".

⁵ *In Baptismum Christi* (M.P.G., 46, col. 582); see *Ephem. Liturg.*, 1887, pp.

137 sq.

⁶ Harduin, II, 999.

The Council of Epaume (517) was the first to prescribe that an altar, in order to be consecrated, must be made of stone. This decree is contained in its twenty-sixth canon, and reads thus: "Altaria nisi lapidea chrismatis unguine non sacrentur."¹

Wooden altars did not altogether disappear and were in existence in the time of Charlemagne who forbade them,² while William of Malmesbury says of St Wulstan (Bishop of Worcester, 1062-1095) that he ordered the destruction of all the wooden altars within his jurisdiction: "Altaria lignea iam inde a priscis diebus in Anglia."³

These few indications should serve to demonstrate the antiquity of the Church's discipline on altars, as a consequence of her early preoccupation for preserving the dignity of the place of Christian Sacrifice: "What is so sacrilegious as to break, destroy, or carry away the altars of God?" says St Optatus in the fourth century. "What else is the altar but the seat of the Body and Blood of Christ?"⁴

It was this consciousness of the need for a fitting place—"locus decens"—that prompted St Lucian to celebrate the divine mysteries on his breast in prison, and St Theodore to use his deacon's hands as an altar; at other times we find that the book of the Gospels has been used for the same purpose.

§6. *The Use of Relics*

It was, again, the realization of the dignity of the Victim—of His union with the faithful, and more especially with those who, like Himself, had died witnesses to the Truth, that made the altar from the first century the common resting-place, as it were, of Christ and the martyr.⁵

Thus, St Ambrose observes of the martyrs Gervasius and Protasius whose relics he had brought to his new church: "He who suffered for all lieth on the altar while they who were redeemed by His sufferings lie beneath it."⁶ While the eloquent poem of Prudentius says:

Talibus Hippolyti corpus mandatur opertis,
Propter ubi apposita est ara dicata Deo.

¹ Harduin, II, 1050.

² *The Catholic Encyclopaedia*, article "Altars".

³ Leclercq in *Dictionn. d'Arché. Chrét.*, "Autel".

⁴ M.P.L., II, col. 1065.

⁵ Leclercq, loc. cit.

⁶ Rock, *Hierurgia*, II, p. 715.

*Illa sacramenti donatrix mensa, eademque
Custos fida sui martyris apposita,
Servat ad aeterni spem iudicis ossa sepulchro,
Pascit item sanctis Tibricolas dapibus.*¹

This custom was commonly regarded by writers as being inspired by the vision of St John in the Apocalypse:

*Vidi subtus altare animas interfectorum propter verbum
Dei.*

At first, then, the tomb of the martyr had been used for the altar, but with the spread of Christianity and the increase in Christian worship, this was not always possible. After the persecutions it soon became the custom to celebrate the divine Mysteries only over the remains of a martyr and if the body was not in or beneath a church the relics² were brought and placed under the altar. Paulinus Notorius tells us, for example, in his "Life of St Ambrose" of the translation of the relics of Vitalis and Agricola to a church at Florence.³ He observes:

*Sic venerarier ossa libet
Ossibus altar et impositum.*⁴

And again:

*Altar quietem debitam
Praestat beatis ossibus.*⁵

It soon became the custom, though not the general law, to consecrate churches with relics. St Paulinus, the Bishop, says in his Epistle "De Fundana Basilica":

The sacred ashes from the blessed relics of the Apostles and Martyrs shall consecrate this church in the name of Christ who is the Saint of saints, the Martyr of martyrs and the Lord of lords.⁶

¹ M.P.L., 60, cols. 548-9.

² These relics were not always parts of the saint's body, but often "pignora", pieces of clothing, etc.; there are also many evidences that the consecrated Host was sometimes placed in the altar when no relics were available.

³ M.P.L., 14, col. 39.

⁵ M.P.L., 60, col. 407.

⁴ M.P.L., 60, col. 356.

⁶ M.P.L., 61, col. 338.

St Gregory instructs the missionaries to the Angles to bless water, to sprinkle it in the pagan temples and then to put up altars and place relics there.¹ That it was not, however, the *general law* to have relics in churches is evident from a document of the sixth century, describing the consecration of a church without relics. It is the Epistle of Vigilius to Profuturus, which observes:

We know that the consecration of any church *where there are no relics (sanctuaria)* consists of the celebration of Mass only.²

Late in the eighth century the Second Council of Nicaea, in its seventh canon, forbade the consecration of churches without relics. Any Bishop presuming to consecrate a church, in the future, without relics is to be deposed as one "transgressing ecclesiastical traditions". It was by no means, then, an innovation which the Council introduced.³ Relics were to be placed in those churches where none were as yet to be found. Finally, the most natural place for receiving the relics was found to be the altar (for, as we have seen, it was the traditional place) until the Roman Pontifical decreed the necessity of placing them there.

§7. *Portable Altars*

That these were in existence in the early Church is abundantly evident. Gattico gives a long and detailed treatment (at times, it must be admitted, less convincingly than others) of the origin and development of portable altars. They were certainly in use in the seventh and eighth centuries as appears from St Bede, who says of two priests (Niger Hewald and Albus Hewald) that they carried with them a dedicated slab and that they used it for an altar on which they offered the Victim for our salvation. They did this in order that they might say Mass daily. Thus it would appear that this was at times permissible even for the sake of satisfying private devotion.⁴ In the ninth century we are given details as to the material used for such altar slabs. Hincmarus mentions such materials as marble and

¹ M.P.L., 77, col. 1215.

² M.P.L., 69, col. 18.

³ Harduin, IV, 768.

⁴ *Hist. Eccl. Anglicae*, lib. v, cap. 10 (M.P.L. 95, col. 244).

plate,¹ while it will be remembered that the Council of Mayence (888) laid down the condition of having a consecrated altar-stone as necessary for the lawful celebration of Mass outside sacred places :

si tabula altaris consecrata, ceteraque ministeria sacra . . .
adsunt.

The portable altar must be taken, then, as being an acknowledged institution in the ninth century and its use was regarded as indispensable for celebration when Mass could not be said on the ordinary altar.²

Conclusion

It can be seen, from this necessarily incomplete account, that anxiety has always been shown as to the place befitting the celebration of Mass. St Thomas gives the reason for this as follows :

In hoc sacramento continetur ille, qui est totius consecrationis causa : et ideo omnia quae ad consecrationem huius sacramenti pertinent, etiam consecrata sunt, sicut ipsi sacerdotes consecrantes et ministri et vestes et vasa omnia huiusmodi, et ideo etiam debet in altari et in domo consecrata celebrari hoc sacramentum.

But, in cases of necessity celebration may take place elsewhere as long as a consecrated altar-stone is used :

Si autem necessitas adsit, vel propter destructionem ecclesiarum in aliqua terra vel in itinere constitutis, licet etiam in locis non consecratis celebrare, dummodo habeant altare portatile consecratum et alia huiusmodi, quae ad consecrationem huius mysterii requiruntur ; alias non licet nisi Episcopo concedente.³

Abuses sprang up, it is true, but they were put down by the Councils and the principle remained of saying Mass in con-

¹ *Capitula Synodica*, III (M.P.L., 125, col. 794).

² The names often given to this kind of altar explain themselves : "altare gestatorium", "altare itinerarium", "altare viaticum", etc.

³ *In Sent.*, IV, disp. 13, art. 2, ad 5.

secrated churches whenever possible.¹ The Church was less centralized than she is today and the local Ordinary could permit "iure proprio" the celebration of Mass outside churches and oratories. This he could do because of the prevailing conception of Episcopal power which could be exercised over things appertaining to divine worship in so far as the Roman Pontiff did not reserve any of them to himself.² No restriction of this kind was made before Trent which introduced a stricter discipline or, rather, enforced in a special manner the laws which already existed. The Holy See maintained a close watch on this part of the Church's law and ensured that the Sacrifice of the Mass should be surrounded with the dignity and decorum befitting its solemnity: *Sancta sancte*.

J. C. BUCKLEY

WHY ADOLESCENTS LAPSE—A SUGGESTION

FROM time to time concern is expressed among clergy at the large number of children who lapse from the practice of their faith soon after leaving school. This has recently come to the fore again; it was the subject of discussion at a conference convened recently by the Catholic Missionary Society, and the experiences noted there were confirmed by Father Agnellus Andrew speaking at this year's Annual Meeting of the Catholic Truth Society. Figures differ from place to place, from school to school, and even in the same school from year to year. But the figures quoted by Father Mitchinson over a year ago, showing that anything between 50% and 80% are lost,³ some temporarily and some permanently, within a few months of leaving school have not been challenged. This happens despite the instruction, and indeed anxious care, given to them by teachers and by clergy. Teachers say that many of them have already

¹ Cappello, *De Sacramentis* (Rome 1938), I, p. 757.

² Cf. Many, *De Missa*, n. 3.

³ In *New Life*, July 1951.

lapsed before they leave school, in the sense that their religion seems to have no further hold on their interest or devotion once the crisis of adolescence is reached. In addition to the influence of the atmosphere of a Catholic school, there is the fact that these children have been receiving regular religious instruction over a period of at least eleven years. Here is the heart of the enigma. Why is it, whatever the influences working against the faith at home, that after so many years of instruction, these young people seem to slough off their religion with such ease?

The forms that instruction should take have been discussed endlessly but we seem to be no nearer a solution of this problem which is draining away so many souls from the Church year by year. Perhaps it may be worth while to consider the foundation on which the whole superstructure of instruction is built. A child coming from a good home will have been gradually introduced to prayer and religious practices from a very early age. The chief effect of this is surely a sense of reverence, almost of awe. He is first shown how to make the Sign of the Cross, and then to say simple prayers. Then he will be taken to church, where he makes an uncertain and wobbly genuflection before the tabernacle. Although he may be restless, he is none the less impressed, if only subconsciously, by the recollection of his mother—and one would hope, of his father too—when at prayer in church. He learns to recognize and to know the various statues, and particularly that of our Blessed Lady, and even to say a faltering Hail Mary. Obviously in a child of tender years there can be no question of any intellectual understanding of what it is all about. But the main outcome of such upbringing is a sense of mystery, of awe and of reverence, before God and the things of God. The child absorbs some feeling of the transcendence of God. I have heard of a mother telling her little girl, aged three, during Holy Week about the Passion and Death of Christ. On Easter Sunday she took the child to Mass, and in the silence following the Consecration the child suddenly noticed the crucifix on the rood screen and said in a loud voice: "Mummy, I can see God." Doubtless the congregation was startled at finding such an extremely young mystic in its midst, but the episode does establish the fact that the child had grasped the story she had been told. Moreover, this childish faith and

devotion, in a soul which still preserves its baptismal innocence, cannot fail to take root and be blessed by God. When the time comes for school and formal instruction, such a child will take for granted the catechism answer: "God made me." Gradually as the structure of knowledge of the faith is built up it will be founded on a solid basis of reverence. It will merely be the elucidation and elaboration of truths which are already known in a simple form, and which are not novel and extraordinary.

It would seem that our whole system of religious instruction is constructed on the assumption that what has just been described happens in the case of all children who go to our Catholic schools. This is a most dangerous assumption, because it simply is not true. It is the experience of teachers in Infant Schools that three out of every four children who arrive cannot make the Sign of the Cross, and in fact know next to nothing about the Faith. The consequence is that the superstructure is being built on a void. The first, and lasting, result of this is that the child is led to place the religious lesson on the same footing with all the other lessons. Religion, like all the other things he has to learn, is completely unrelated to any of his past experience, involving the same drudgery and regarded with the same helpless tolerance. Instead of being something apart, something far more important, it is merely included in the idea of "school", and is welcomed or disliked to the extent that school itself is liked or disliked. Here one should not minimize the devoted efforts of teachers, especially those in Infant Schools, to make their teaching of religion bright, interesting and different. But if there is little or nothing to build on, a great deal of this effort is inevitably wasted.

But the void must be filled by something, because there must be some foundation. However undeveloped their minds may be, their religious instruction must be some form of *fides quaerens intellectum*. What in fact provides the foundation? It may be, and often is, an excessive sort of sentimentality which satisfies them in their early years. This may be accentuated by the stress laid on the humanity of Christ. If the instinct of the transcendent is already there, this can do no harm; on the contrary it will produce a balanced idea and love of Christ as the Man-God. But without the foundation of the transcendent, it can

only lead to an anthropomorphism which in the course of time will be unable to stand up to hard knocks. Thus the statement that Christ is God remains almost mechanical. If one questions children of eleven plus about the Blessed Sacrament, they will answer that our Lord is present there. To the further question "Who is our Lord?" they will answer that He is God. But the further question "Who is God?" will be met with a blank face, mingled perhaps with the suspicion of a look suggesting that this is the kind of question one does not ask. If the child were really articulate he could best express the answer to this last question by saying "A word of three letters." Because, more often than not, this is all it really means to him. It is a word that he has come to take for granted, and for which there is no response or reaction in his mind at all. Consequently, all the explanations about the Mass, for instance, miss the point. What is the use of explaining the Holy Sacrifice to him as an offering to God in which he joins with Christ, when the most important term, God, has no meaning for him? Or again if the Mass is explained as an act of dedication which has four ends, this too does not correspond to anything in his experience. To illustrate this it is most enlightening to ask intelligent products of our grammar schools the meaning of adoration. The query must be pushed beyond the level of semantics to the point of asking what they themselves in their own lives understand by adoring God, why it is necessary and so on. Even those best able to express themselves in secular matters will be found sadly wanting. What then can we expect from the children at our modern schools? The most they will do is to recite incidents from the life of Christ which relate to His humanity rather than to His divinity.

There are others for whom the basis is provided by a blind faith. In their early years they are convinced because the Church, the priest, the teacher says so. Their religion is accepted on the same motives of credibility as the reasons why a poem is beautiful or why Washington, D.C., is the capital city of the United States of America, and has as little relevance to their real life. This explains why the pupil who is word perfect in answering questions, who seems a Tanqueray or an Arregui *in fieri*, may within a couple of years be out of the Church and

marrying in the Registry Office—such a case came to the writer's notice a short time ago. All the religious instruction that is given, and the religious practices that are carried out, are accepted in virtue of obedience to this faith. After leaving school, sometimes even before, that faith goes and with it goes the whole superstructure.

No doubt there are also other substitutes for the solid foundation which is lacking, or, to alter the metaphor, other kinds of soil in which religious instruction does not take proper root. But all of them have this in common, that they lack something which would seem to be essential. The moral precepts which are taught depend in the last analysis on the acceptance of the Faith, and the Ten Commandments and the Commandments of the Church will be obeyed only so long as the adolescent believes in the teaching authority of the Church or in the ultimate sanctions of Heaven and Hell. What we sometimes fail to realize, perhaps, is that these are often tried severely in a child's early teens. A foundation which is composed of sentiment, or emotion, or fear, or habit, or respect for a teacher, cannot stand up to the flood tide and is swept away. With it goes the whole system of faith and morals which has been built on it. Hence the question whether the child has been well or ill instructed at school is of secondary importance. What really matters is how deeply rooted is that faith and habit of moral virtue. One is inclined to think that, as things are at present, if deep roots have not been provided at home in the very earliest years of childhood, the possibilities of lapsing are, the grace of God apart, very great.

The foregoing is put forward by the writer as a possible interpretation of an enigmatic situation. While it would be presumptuous to draw any conclusions from what is little more than a hypothesis, there are two points which might be considered. In the first place, we should no longer assume that any religious teaching is given in the home. This assumption, of course, will be especially unwarranted in the case of mixed marriages—in fact in any consideration of adolescents lapsing one should distinguish between the children of Catholic marriages and those of mixed marriages. If this is done, then the whole approach to religion both in the early days and through-

out the school will be affected, for nothing can be taken for granted. Moreover, it might be a good thing if in the last years at school one returned to the basic truths about God, His nature and His life. In discussing these matters with young people in the teens, this has been found to be a spontaneous reaction: "We should have done those questions at the end of the Catechism instead of at the beginning." A second point is that in the last year at school, a strong sense of the apostolate ought to be inculcated in the children, and this in an active and not a theoretical way. They must go out into the world of work on the offensive not on the defensive. In a number of years' experience of working with young people, the present writer has come across numbers of them who have admitted quite frankly that if they had not, early in their post-school life, been given some idea of the apostolate and of their own responsibilities, they would certainly have lapsed. It would seem that the alternative "apostle or apostate" is only too true in many cases today.

In conclusion, it should not be thought that in assuming that no religious instruction is given in the home, one is accepting or acquiescing in what is truly a deplorable situation. Parents must be shown that they cannot abdicate this responsibility, thinking that they have passed it over completely to the teachers. But one must be realistic, and the souls of the children of the present generation must be saved.

JOHN FITZSIMONS

QUESTIONS AND ANSWERS

ROGATORY COMMISSION

A short time ago the diocesan tribunal handling a marriage case delegated me (a parish priest, not a synodal judge) to examine a witness in my parish who, owing to illness and the distance, could not give evidence in the place where the tri-

bunal assembles, and I performed this office to the best of my ability. Could you explain exactly the correct procedure on such occasions? (S.)

REPLY

Canon 1770, §1: Testes sunt examini subiiciendi in ipsa tribunalis sede.

§2: Ab hac generali regula excipiuntur. . . . 4. Qui in dioecesi quidem commorantur, sed in locis ita dissitis a tribunalis sede, ut sine gravibus impensis neque ipsi iudicem adire, neque a iudice adiri possint. Hoc in casu iudex debet propriorem aliquem sacerdotem dignum et idoneum deputare, ut cum assistentia alicuius, qui actuarii munere fungatur, examen horum testium perficiat, transmissis pariter eidem interrogationibus faciendis, datisque opportunis instructionibus.

Provida, art. 98, §1: Personae autem, de quibus in canone 1770, §2, eximuntur ab obligatione examini se subiiciendi in ipsa tribunalis sede, earumque examen perficitur ad normam citati canonis.

The term "rogatory commission" strictly applies in the circumstances of canon 1570, when one tribunal claims the aid of another in examining a witness, but for want of another term it can apply to the above procedure: moreover it might happen that the parish priest's assistance was requested in carrying out a rogatory commission accepted by his own diocesan tribunal. Briefly, as in the concluding words of canon 1770, §2, this parish priest must carry out with care and expedition all the directions of the tribunal, even though he thinks them unnecessarily detailed, and these directions will contain, explicitly or implicitly, the following points of procedure.

i. The persons taking part, in addition to the witness, are the parish priest acting as delegated instructor, and another priest acting as notary also appointed by the tribunal. A delegated or substitute *defensor vinculi* is not required,¹ though some tribunals prefer to nominate one relying on canons 1968 and

¹ Doheny, *Canonical Procedure, Formal*, p. 311, n. 21.

1969, as well as art. 70 of *Provida*. It is assumed that the tribunal's *defensor*, having prepared the interrogatory and presented it to the tribunal's judge, has sufficiently "intervened".

ii. The session opens with an oath to speak the truth taken by the witness cited by the tribunal; the two priests may also be directed by the tribunal to take an oath faithfully to perform their office. The notary records in writing the date of the session, the presence of the parties and the oaths they have taken; the delegated instructor takes the evidence given by the witness in answer to the questions, and the notary records the answers in writing. The replies of the witness may be vague and diffuse, in which case the instructor will clarify them and a record will not be written until the witness agrees that the clarification accurately represents what he wants to say. The examiner may also put supplementary questions for the purpose of implementing those sent by the tribunal whenever he judges this to be necessary. If the examination was held in the normal way in the place where the tribunal usually assembles and before its own regular officials, canon 1968, 1, requires these questions to be handed by the *defensor* to the judge or auditor in a sealed envelope. Some tribunals might direct this to be done in the delegated process we are discussing, which would mean that the examining priest sees the questions for the first time when the session has begun. This seems to us an altogether unnecessary precaution which is not required by the common law; on the contrary, it is an advantage for the delegated examiner to know beforehand what the questions are.¹

When the examination is concluded, the written evidence taken down by the notary is read to the witness. If he is satisfied that it represents his mind, he takes another oath affirming the evidence to be true, and that it will not be divulged. Each page of the whole proceeding, as recorded by the notary, is signed by the witness, the examining priest and the notary. When it is returned to the diocesan tribunal, a note of any expenses incurred may be added.

¹ Some commentators, however, require this precaution of the sealed envelope when a tribunal is given a rogatory commission by another. The practice of the Rota is to send them in an unsealed envelope; cf. Pinna, *Praxis Iudicialis Canonica*, p. 69.

PRIEST PRACTISING MEDICINE

What are the limits of the law forbidding the practice of medicine to priests and religious? It does not, one supposes, forbid the activities of an infirmarian in a religious house. But may a priest possessing a medical degree prescribe for a member of his household instead of calling in a general practitioner? (S.)

REPLY

Canon 139, §1: *Ea etiam quae, licet non indecora, a clericali tamen statu aliena sunt, vitent.* §2: *Sine apostolico indulto medicinam vel chirurgiam ne exercent.* . . .

Canon 985: *Sunt irregulares ex delicto.* . . . 6. *Clerici medicam vel chirurgicam artem sibi vetitam exercentes, si exinde mors sequatur.*

i. St Luke practised this profession and many examples in the early Church could be cited of priests and bishops who did the same. The first prohibition is in canon 5 of the Council of Clermont held in the year 1130, against monks who left their monasteries to study medicine, and the rule was gradually extended to all clerics. The reasons for this law are, firstly, to prevent them from engaging in a secular pursuit, especially if exercised for gain, which might deflect them from their sacred calling; secondly, as a protection for the virtue of chastity; and, thirdly, the irregularity of canon 985. There seems no foundation for the view that the law is also aimed at protecting the honour and interests of the medical profession.¹

ii. The casuistical interpretation of the law resembles that used in interpreting the law against clerics engaging in trade, but there is no l.s. penalty attached to it. Everyone is agreed that the law does not apply to the gratuitous treatment of minor complaints and injuries, such as occur in any household, and which are dealt with by an infirmarian in a college or religious house, or maybe by a village priest from motives of charity; nor obviously does this positive law apply to sudden emergencies

¹ Brunini, *Clerical Obligations of Canons 139 and 142*, p. 12.

when, in the absence of a professional man, anyone is bound to come to the assistance of his neighbour in bodily necessity. It is the exercise ("exerceant") which is forbidden, not the acquisition of medical knowledge or medical degrees, and the word implies a certain frequency or repetition. Briefly the limits of the law may be determined by three terms: "exercitium", "ex professo", "ad quaestum",¹ and the most liberal interpretation we have examined is that of Beste: "... clerici ex professo et ad quaestum se devovere inhihentur arti medicae et chirurgicae, nam exercitium dicit praxim habitualement et frequentem. . . . Quare praesenti textu iuris clerici non vetantur consilium gratuitum dare aegrotis, aut curam et assistentiam scientificam praestare membris propriae familiae vel communitatis familiaribus et amicis; aut curam ex professo suscipere infirmorum alienorum, si ex instituto nosocomia administrent; aut in casu necessitatis vel caritatis chirurgiam agere, dummodo ab incisionibus et adustionibus periculosis se abstineant."²

iii. Since, with the exception of canon 985.6, the law has no l.s. sanction, it will be for the Ordinary to coerce a cleric into observing it by applying any appropriate f.s. penalty, which leaves on the margins a wide latitude for the conscience of the individual cleric in deciding whether he is breaking the law or not. Indults are frequently obtained, under certain conditions and restrictions, for missionary clergy and religious to practise medicine in a measure forbidden by the common law. In 1628 a Douay priest, Charles Clemer, obtained an indult "quod huiusmodi praetextu facilius ei futurus sit aditus ad administranda Sacramenta catholicis anglis, et ad convertendos haereticos, praesertim in mortis periculo constitutos".³

iv. Canon 985 offers a little difficulty in its correct application. In pre-Code law what is now classed in n. 6 as irregularity "ex delicto" used to be regarded as "ex defectu lenitatis"; irregularity is an impediment not a penalty or a censure, but the notion of *delictum* always carries with it a penalty. One commentator writes of canon 985.6: "Delictum tamen non est, cum poena non imponatur, sed antipuum nomen servat."⁴ Cappello gives the common interpretation that this irregularity

¹ *Collationes Brugenses*, 1935, p. 364.

² *Introductio*, ad can. 139.

³ *Fontes*, n. 4439.

⁴ Regatillo, *Institutiones*, I, §255.

is incurred by the grave sin of breaking the law of canon 139, §2, which is therefore properly classed as "ex delicto". It is not incurred, accordingly, if the patient's death follows medical treatment given by a cleric in the cases mentioned above (ii), or by one enjoying an indult, even though there was grave negligence in prescribing the wrong treatment. Cappello holds that this law applies equally to religious who are not clerics, from the rule of canon 592; others, relying on canon 2219, §3, think that it affects only clerics.¹

ABSOLUTION FROM CENSURE

A man who has incurred the censure of canon 2319, §1, on being refused the sacraments by the parish priest of the place where the man's condition is publicly known, alleges that he has repented, has been absolved from the censure in the confessional, and has rectified his marriage elsewhere by revalidation. The parish priest verified the revalidation but maintains that the man must be absolved from the censure in the external forum before being permitted to receive the sacraments in the parish where his delinquency is known. Is this correct? (X.)

REPLY

Canon 2319, §1, 1: Subsunt excommunicationi latae sententiae Ordinario reservatae catholici: Qui matrimonium ineunt coram ministro acatholico contra praescriptum can. 1063, §1.

Canon 2251: Si absolutio censurae detur in foro externo, utrumque forum afficit; si in interno, absolutus, remoto scandalo, potest uti talem se habere etiam in actibus fori externi; sed, nisi concessio absolutionis probetur aut saltem legitime praesumatur in foro externo, censura potest a Superioribus fori externi, quibus reus parere debet, urgeri, donec absolutio in eodem foro habita fuerit.

Canon 2260, §1: Nec potest excommunicatus Sacramenta

¹ Regatillo, *Jus Sacramentarium*, §961; Bryce, *Compendium*, II, §1114.

recipere, imo post sententiam declaratoriam aut condemnatoriam nec Sacramentalia. . . .

i. The parish priest rightly refuses the sacraments to this man, owing to his condition as a public sinner, so long as the danger of scandal exists, and he rightly does so quite apart from all the intricacies of the law on censures. The man may not have incurred the censure for various reasons, or he may not have committed grave sin owing to ignorance; nevertheless it is a cause of scandal to the faithful in a parish if one of its members, who is publicly known to be unworthy, receives the sacraments publicly. The parish priest is competent to decide that the sacraments must be refused, and to indicate how the scandal should be repaired; if the man is aggrieved his remedy is in recourse to the Ordinary.¹

ii. Assuming that, in addition, the censure has been incurred by this man,² he is for that reason to be excluded from the sacraments until he has been absolved from the censure.

The Church indulgently declares in canon 2251 that absolution in the internal forum may suffice, which means that it has a conditioned efficacy, the condition being that the appropriate superior of the external forum is content with it. This point is admirably explained by Father Bertrams, S.J., as follows: "Altera ex parte Superior legitimus fori externi rationem habere absolutionis in foro interno concessae non tenetur; immo, etiamsi legitime probatur concessio absolutionis in foro interno, Superior legitimus fori externi potest quidem, sed non tenetur, illam ratam habere etiam in foro externo."³

If the priest in this case thinks fit to insist on absolution in the external forum, it must come not from him, obviously, but from the Ordinary to whom it is reserved in canon 2319. He is within his right in putting the matter before the Ordinary together with his reasons for requiring the man to be absolved in the external forum as well. Very likely the Ordinary's decision will be that he is content with the absolution obtained

¹ Cf. THE CLERGY REVIEW, 1944, XXIV, p. 425.

² The *corpus delicti* is discussed *ibid.* XXIII, 1943, p. 131, and very fully in *l'Ami du Clergé*, 1951, p. 23.

³ *Periodica*, 1951, p. 328. This is the best exposition we have seen of this key canon 2251, and contains a long citation from the *Thesaurus Casuum Conscientiae* of Gregory Sayers, O.S.B., an English canonist of Monte Cassino, ob. 1602.

in the internal forum, and that the man's word on this point may be accepted seeing that he has revalidated his marriage. We have heard, however, that in some places the local Ordinary requires an external forum absolution in these cases.

Relying on canon 2251 the parish priest may accept the alleged absolution given in the internal forum, unless he has some directions of his Ordinary to the contrary, and this indulgent attitude is the right course to take.

iii. The removal of scandal, required in the nature of things even if the person is not censured, is expressly mentioned in canon 2251. Unless the Ordinary has determined what form this is to take, the parish priest may require the man to sign a written witnessed statement expressing repentance and affirming the rectification of his marriage, a statement which may be shown to other parishioners if necessary: usually, however, unless there are some specially aggravating circumstances, the fact that a delinquent has gone to confession in a church open to the public suffices for the reparation of scandal caused.

PAPAL BLESSING OF SACRED ARTICLES

At papal audiences the Holy Father is accustomed to bless crucifixes, rosaries and any other pious objects presented by the faithful present. The popular view is that the article is then indulgenced to the fullest possible extent: thus a crucifix would have attached to it a plenary indulgence at the hour of death and the persons using it would, in appropriate circumstances, gain the indulgences attached to a "Stations" crucifix; a rosary would have all and every kind of indulgence which it is possible to attach to rosaries by ecclesiastics having the faculty. Is this correct? (D.)

REPLY

Canon 912: . . . Romanum Pontificem, cui totius spiritualis Ecclesiae thesauri a Christo Domino commissi sunt dispensatio. . . .

Canon 239, §1.5: . . . Cardinales . . . facultate gaudent . . . Benedicendi ubique, solo crucis signo, cum omnibus indulgen-

tiis a Sancta Sede concedi solitis, rosaria, aliasque coronas precatorias, cruces, numismata, statuas, scapularia a Sede Apostolica probata. . . .

S. Off., 12 June, 1913; *A.A.S.*, V, p. 305. S.D.N. Pius div. prov. Pp. X, in audientia R.P.D. Assessori supremæ Congregationis sancti Officii impertita, benigne declarare dignatus est, Indulgentias, quas Ipse solet annectere crucibus, crucifixis, rosariis, coronis, ss. numismatibus et parvis statuis, Sibi a fidelibus porrectis, illas tantummodo esse intellegendas, quæ in elencho, a sacra Congregatione Indulgentiarum die 28 Augusti 1903 edito, recensentur, quæ *apostolicæ* nuncupantur; nisi expressis verbis significet, alias insuper velle annectere. v.gr. S. Birgittæ, vel Crucifigerorum, specificè ac nominatim eas designando . . . M. Card. Rampolla.

The above explanation given by the Holy Office in 1913 was printed in this journal, 1946, XXVI, p. 656. A correspondent suggests that it precedes the Code and since we find therein that Cardinals possess *de iure* the faculty of applying every kind of indulgence to pious articles, which they are presumed to intend whenever they bless these things, it is reasonable to suppose that the Holy Father has a similar intention. We think, nevertheless, that the rule formulated by Pius X in 1913 is still operative, since it is reprinted by Mgr De Angelis, an official of the Sacred Penitentiary, in his treatise on Indulgences issued as a second edition in 1950. Clearly the question is not what the Holy Father can do, for in the matter of granting indulgences his power is unlimited, but what he intends to do; similarly Cardinals enjoy the faculty and can use it, but on each occasion of its use the question is what they intend to do. The "Apostolic" indulgences referred to in the document are those which it is customary for the Holy Father to announce shortly after his election. The current list is in this journal, 1944, XXIV, p. 471.

SS. FELICITY AND PERPETUA

The identity of these two saints mentioned in the *Nobis Quoque Peccatoribus* seems to be still in dispute. Could you give some references to writers who discuss the question? (C.)

REPLY

It is one of the minor problems in the text of the canon which, to the best of our knowledge, is still unsolved: some think that the pair are the Carthaginian martyrs, 6 March, who are in a Roman martyrology of the year 336; others think that Felicity must be the Roman martyr, the mother of the seven martyrs, 10 July and 23 November. An oratory was erected by Pope Boniface I (418-422) to this martyr, and it is thought that the name was put into the canon a century later on the occasion of this oratory's renovation. The whole matter is obscure, and though the authorities are divided, it seems that the popular view at the present time associates these names with the famous Carthaginian martyrs, a view which is reflected in the direction of the *Ordo Recitandi* of a good many dioceses that the head is to be bowed at these names on 6 March. Cf. Jungmann, *Missarum Sollemnia*, II, p. 309; *Journal of Theological Studies*, 1931, p. 279, and 1932, p. 27; Kennedy, *The Saints of the Canon*, p. 357.

PRECES "DOMINE SALVUM FAC REGEM"

Should this formula now be changed to "Domine salvam fac reginam"? (M.)

REPLY

"Domine salvum fac regem" is always said irrespective of whether the ruler is a king, queen or president of a republic. It is a prayer for the civil government, as Callewaerts notes: "pro auctoritate civili seu rege",¹ and the word "rex" has the generic meaning of "ruler". This is evidently the reason why the supplication, unlike the preceding ones for Pope and Bishop, is not followed by "N". We have some recollection of seeing this interpretation supported in a reply of the Congregation of Rites, but we are unable to trace it. E. J. M.

¹ *De Breviarii Romani Liturgia*, §293.

ROMAN DOCUMENTS

CATHOLIC SCOUTS AND THE APOSTOLATE

ADDRESS OF POPE PIUS XII TO THE INTERNATIONAL CONGRESS OF CATHOLIC BOY SCOUTS, 7 JUNE, 1952 (*Osservatore Romano*, 7 June, 1952).

Vous avez choisi Rome, chers fils, comme lieu de réunion de la Conférence Internationale du Scoutisme Catholique, et c'est la première fois que vos dirigeants nationaux se rassemblent dans la Ville éternelle. Vous deviez d'ailleurs y traiter un sujet qui vous appelait de préférence près du Vicaire de Jésus-Christ: "L'apostolat dans et par le scoutisme." Soucieux de répondre aux pressants appels que Nous avons adressés à tous les catholiques, vous voulez prendre toute la responsabilité, qui vous revient dans l'apostolat de l'Eglise, noble et généreuse résolution, tout à fait conforme à l'esprit du scoutisme.

Chacun sait en effet que, dès le début, la religion y a tenu la première place; mais vous avez conscience également de ce que le catholicisme ajoute de force et de précision à l'œuvre éducatrice que vous poursuivez. Il ne s'agit pas seulement pour vous de former de meilleurs citoyens, plus actifs, plus dévoués au bien commun de la cité temporelle; il faut aussi former de meilleurs fils de l'Eglise. Or dans l'Eglise catholique la mission apostolique descend de la hiérarchie aux fidèles, et de nos jours tous les fidèles, selon leurs moyens, sont appelés à collaborer à cet apostolat.

A vrai dire, les garçons ne sont pas à l'âge de l'apostolat organisé, mais ils doivent y être préparés.

L'expérience d'une trentaine d'années a amplement démontré la valeur formatrice du scoutisme. Que de belles figures de grands chrétiens, de héros et de chefs, que de vocations religieuses et sacerdotales ont pris naissance dans les Troupes! Attentifs cependant à combattre les déviations possibles, vous avez constamment révisé les méthodes et rappelé les principes. Si le scout aime la nature, ce n'est pas en égoïste ou en dilettante, ou simplement pour y jouir de l'espace, de l'air pur, du silence, de la beauté du paysage; s'il y prend le goût de la simplicité, d'une saine rudesse en opposition avec la vie artificielle des villes et les servitudes de la civilisation mécanisée, ce n'est pas pour fuir les obligations de la vie civile. S'il cultive d'excellentes amitiés dans un groupe choisi, ce n'est pas pour refuser les contacts et les services, bien au contraire. Rien ne serait

plus éloigné de son idéal. S'il aime les réalités concrètes, ce n'est pas non plus par mépris des idées et des livres. Il a souci d'une culture complète et harmonieuse, en rapport avec ses talents et les nécessités actuelles.

Pour atteindre ce but, la Promesse d'observer la Loi scout, avec la grâce de Dieu, est un levier puissant, qui soulève la jeunesse au dessus des faiblesses et des tentations. Basée sur les fondements de la loi naturelle, la Loi scout, par l'éducation de l'effort, par la pratique quotidienne de bonnes actions volontaires, fait appel à la droiture et à la fidélité, dont les jeunes ont si grand désir et qu'ils sont heureux d'être aidés à garder fermement. Elle leur fait prendre en horreur la fraude, le mensonge, la dissimulation. Les jeunes, sentant grandir leurs forces, sont naturellement généreux; ils veulent lutter, se mesurer aux difficultés; ils éprouvent le besoin de donner, de se donner, de se dépasser, et trouvent dans la pratique de la vie en plein air et dans la recherche de l'habileté manuelle un aliment adapté à leur âge. La pureté, favorisée par un tel climat moral, leur est aussi nettement définie et donne à leur énergie la réserve et la délicatesse chrétiennes.

Qui pourrait nier l'opportunité d'une telle éducation dans une civilisation, où règne l'égoïsme, la défiance, la lâcheté, l'amour effréné du plaisir?

Le premier apostolat des scouts est celui de l'exemple dans la Troupe. En se formant personnellement et collectivement, ils sont déjà au service de l'Eglise et façonnent l'instrument de leur apostolat futur. Plus les fondements qu'ils posent seront larges et profonds, plus l'édifice de leur vie chrétienne sera solide et imposant; plus le rayonnement de leurs qualités sera étendue, plus on fera appel à leur compétence pour la gloire de Dieu et l'honneur de l'Eglise.

Mais cette formation doit dès leur jeune âge, par les méthodes concrètes d'observation et de réflexion qui leur conviennent, être ouverte sur les réalités sociales, naturelles et surnaturelles. Ils doivent apprendre à vivre dans la société moderne, et pour cela être prudemment informés sur ses structures, ses qualités et ses défauts. Ils doivent particulièrement se préparer à prendre dans leur milieu et dans leur communauté paroissiale la part d'influence et de responsabilité, dont ils sont capables. En somme, la formation du caractère, qui est la fin principale du scoutisme, doit avoir une orientation franchement sociale et apostolique. Elle doit préparer à servir le prochain à la fois dans les contacts personnels et dans les institutions civiles et religieuses.

L'amour, que les scouts ont toujours eu pour la Personne divine du grand Chef, qui est la Route, la Vérité et la Vie, doit demeurer leur lumière et le soutien de leurs efforts quotidiens.

C'est ce que Nous Lui demandons de tout cœur, afin qu'au jour des responsabilités Il les trouve toujours prêts. Que dès aujourd'hui, sur vous-mêmes ici présents, sur tous les groupements nationaux que vous représentez, sur les chefs, sur les aumôniers et sur tous les scouts descendent les grâces qu'implore Notre Bénédiction Apostolique.

A NEW "MORALITY"

ALLOCUTIO

*Ad Delegatas Conventui internationali Sodalitatis vulgo nuncupatae "Fédération Mondiale des Jeunes Femminines Catholiques", Romae habito.*¹
(A.A.S., 1952, XLIV, p. 413).

Omissis. . .

Aujourd'hui Nous voudrions prendre occasion de cette réunion avec vous, pour dire ce que Nous pensons de certain phénomène qui se manifeste un peu partout, dans la vie de foi des catholiques, qui atteint un peu tout le monde, mais particulièrement la jeunesse et ses éducateurs, et dont votre mémoire aussi rapporte en divers endroits les traces, ainsi quand vous dites: "Confondant le christianisme avec un code de préceptes et d'interdictions, les Jeunes ont le sentiment d'étouffer dans ce climat de 'morale impérative' et ce n'est pas une infime minorité, qui jette par dessus bord 'le bagage gênant'."

Une nouvelle conception de la loi morale

Nous pourrions nommer ce phénomène "une nouvelle conception de la vie morale", puisqu'il s'agit d'une tendance de la moralité. Or c'est sur les vérités de foi, que se basent les principes de la moralité; et vous savez bien de quelle importance fondamentale il est pour la conservation et le développement de la foi, que la jeune fille soit très tôt formée et se développe selon des normes morales justes et saines. Ainsi la "nouvelle conception de la moralité chrétienne" touche-t-elle très directement au Problème de la foi des Jeunes.

¹ Habita die 18 Aprilis mensis a. 1952.

Nous avons déjà parlé de la "nouvelle morale" dans Notre Message Radiodiffusé du 23 mars dernier aux Educateurs Chrétiens. Ce que Nous disons aujourd'hui n'est pas seulement une continuation de ce que Nous avons traité alors; Nous voulons déviler les sources profondes de cette conception. On pourrait qualifier celle-ci d' "existentialisme éthique", d' "actualisme éthique", d' "individualisme éthique" entendus au sens restrictif que Nous allons dire, et tels qu'on les trouve dans ce qu'on a appelé ailleurs "*Situationsethik* - morale de situation".

La "morale de situation". Son signe distinctif

Le signe distinctif de cette morale est qu'elle ne se base point en effet sur les lois morales universelles, comme par exemple les Dix Commandements, mais sur les conditions ou circonstances réelles et concrètes dans lesquelles on doit agir, et selon lesquelles la conscience individuelle a à juger et à choisir. Cet état de choses est action humaine. C'est pourquoi la décision de la conscience, affirmant les tenants de cette éthique, ne peut être commandée par les idées, les principes et les lois universelles.

La foi chrétienne base ses exigences morales sur la connaissance des vérités *essentielles* et de leurs relations; ainsi fait S. Paul dans l'Épître aux Romains¹ pour la religion comme telle, soit chrétienne, soit antérieure au christianisme: à partir de la création, dit l'Apôtre, l'homme entrevoit et saisit en quelque sorte le Créateur, sa puissance éternelle et sa divinité, et cela avec une telle évidence qu'il se sait et se sent obligé à reconnaître Dieu et à lui rendre un culte, de sorte que négliger ce culte ou le pervertir dans l'idolâtrie est gravement coupable, pour tous et dans tous les temps.

Ce n'est point ce que dit l'éthique dont Nous parlons. Elle ne nie pas, sans plus, les concepts et les principes moraux généraux (bien que parfois elle s'approche fort d'une semblable négation), mais elle les déplace du centre vers l'extrême périphérie. Il peut arriver que souvent la décision de la conscience leur corresponde. Mais ils ne sont pas, pour ainsi dire, une collection de prémisses, desquelles la conscience tire les conséquences logiques dans le cas particulier, le cas d' "une fois". Non pas! Au centre se trouve le bien, qu'il faut actuer ou conserver, en sa valeur réelle et individuelle; par exemple, dans le domaine de la foi, le rapport personnel qui nous lie à Dieu. Si la conscience sérieusement formée décidait que l'abandon de la foi catholique et l'adhésion à une autre confession mène plus près de Dieu, cette démarche se trouverait

¹ 1, 19-21.

"justifiée", même si généralement elle est qualifiée de "défection dans la foi". Ou encore, dans le domaine de la moralité, le don de soi corporel et spirituel entre jeunes gens. Ici la conscience sérieusement formée déciderait qu'à raison de la sincère inclination mutuelle conviennent les privautés du corps et des sens, et celles-ci, bien qu'admissibles seulement entre époux, deviendraient manifestations permises. La conscience ouverte d'aujourd'hui déciderait ainsi, parce que de la hiérarchie des valeurs elle tire ce principe que les valeurs de personnalité, étant les plus hautes, pourraient se servir des valeurs inférieures du corps et des sens ou bien les écarter, selon que le suggère chaque situation. On a bien avec insistance prétendu que, justement d'après ce principe, en matière de droit des époux, il faudrait, en cas de conflit, laisser à la conscience sérieuse et droite des conjoints, selon les exigences des situations concrètes, la faculté de rendre directement impossible la réalisation des valeurs biologiques, au profit des valeurs de personnalité.

Des jugements de conscience de cette nature, si contraires qu'il semblent au premier abord aux préceptes divins, vaudraient cependant devant Dieu, parce que, dit-on, la conscience sincère sérieusement formée prime devant Dieu-même le "précepte" et la "loi".

Une telle décision est donc "active" et "productrice", non "passive" et "réceptrice" de la décision de la loi, que Dieu a écrite dans le cœur de chacun, et moins encore de celle du Décalogue, que le doigt de Dieu a écrit sur des tables de pierre, à charge pour l'autorité humaine de le promulguer et de le conserver.

La "morale nouvelle" éminemment "individuelle"

L'éthique nouvelle (adaptée aux circonstances), disent ses auteurs, est éminemment "individuelle". Dans la détermination de conscience l'homme singulier se rencontre immédiatement avec Dieu et se décide devant Lui, sans l'intervention d'aucune loi, d'aucune autorité, d'aucune communauté, d'aucun culte ou confession, en rien et en aucune manière. Ici il y a seulement le *je* de l'homme et le *Je* du Dieu personnel; non du Dieu de la loi, mais du Dieu Père, avec qui l'homme doit s'unir dans l'amour filial. Vue ainsi, la décision de conscience est donc un "risque" personnel, selon la connaissance et l'évaluation propres, en toute sincérité devant Dieu. Ces deux choses, l'intention droite et la réponse sincère, sont ce que Dieu considère; l'action ne Lui importe pas. De sorte que la réponse peut être d'échanger la foi catholique contre d'autres principes, de divorcer, d'interrompre la gestation, de refuser obéissance à l'autorité compétente dans la famille, dans l'Eglise, dans l'Etat, et ainsi de suite.

Tout cela conviendrait parfaitement à la condition de "majorité" de l'homme et, dans l'ordre chrétien, à la relation de filiation, qui, selon l'enseignement du Christ, nous fait prier "notre Père". Cette vue personnelle épargne à l'homme de devoir à chaque instant mesurer si la décision à prendre correspond aux paragraphes de la loi ou aux canons des normes et règles abstraites; elle le préserve de l'hypocrisie d'une fidélité pharisaïque aux lois, elle le préserve tant du scrupule pathologique, que de la légèreté ou du manque de conscience, parce qu'elle fait reposer sur le chrétien personnellement l'entière responsabilité devant Dieu. Ainsi parlent ceux qui prônent la "nouvelle morale".

Elle est en dehors de la foi et des principes catholiques

Sous cette forme expresse l'éthique nouvelle est tellement en dehors de la foi et des principes catholiques, que même un enfant, s'il sait son catéchisme, s'en rendra compte et le sentira. Il n'est pas difficile de reconnaître comment le nouveau système moral dérive de l'existentialisme, qui ou fait abstraction de Dieu, ou simplement le nie, et en tout cas remet l'homme à soi-même. Il peut se faire que les conditions présentes aient induit à tenter de transplanter cette "morale nouvelle" sur le terrain catholique, pour rendre plus supportables aux fidèles les difficultés de la vie chrétienne. De fait, à des millions d'entre eux sont demandés aujourd'hui, en un degré extraordinaire, fermeté, patience, constance et esprit de sacrifice, s'il veulent demeurer intègres dans leur foi, soit sous les coups de la fortune, soit dans un milieu qui met à leur portée tout ce à quoi le cœur passionné aspire, tout ce qu'il désire. Or une telle tentative ne pourra jamais réussir.

Les obligations fondamentales de la loi morale

On demandera comment la loi morale, qui est universelle, peut suffire, et même être contraignante dans un cas singulier, lequel en sa situation concrète est toujours unique et d' "une fois". Elle le peut et elle le fait, parce que justement à cause de son universalité la loi morale comprend nécessairement et "intentionnellement" tous les cas particuliers, dans lesquels ses concepts se vérifient. Et dans des cas très nombreux elle le fait avec une logique si concluante, que même la conscience du simple fidèle voit immédiatement et avec pleine certitude la décision à prendre.

Ceci vaut spécialement des obligations négatives de la loi morale, de celles qui exigent un ne-pas-faire, un laisser-de-côté. Mais nullement de celles-là seules. Les obligations fondamentales de la loi

morale se basent sur l'essence, la nature de l'homme et sur ses rapports essentiels, et valent donc partout où se retrouve l'homme; les obligations fondamentales de la loi chrétienne, pour autant qu'elles excèdent celles de la loi naturelle, se basent sur l'essence de l'ordre surnaturel constitué par le divin Rédempteur. Des rapports essentiels entre l'homme et Dieu, entre l'homme et l'homme, entre les conjoints, entre les parents et les enfants, des rapports essentiels de communauté dans la famille, dans l'Eglise, dans l'Etat, il résulte, entre autres choses, que la haine de Dieu, le blasphème, l'idolâtrie, la défection de la vraie foi, la négation de la foi, le parjure, l'homicide, le faux témoignage, la calomnie, l'adultère et la fornication, l'abus du mariage, le péché solitaire, le vol et la rapine, la soustraction de ce qui est nécessaire à la vie, la frustration du juste salaire,¹ l'accaparement des vivres de première nécessité et l'augmentation injustifiée des prix, la banqueroute frauduleuse, les manœuvres de spéculation injustes, tout cela est gravement interdit par le Législateur divin. Il n'y a pas à examiner. Quelle que soit la situation individuelle, il n'y a d'autre issue que d'obéir.

Du reste Nous opposons à l' "éthique de situation" trois considérations ou maximes. La première: Nous concédons que Dieu veut premièrement et toujours l'intention droite; mais celle-ci ne suffit pas. Il veut aussi l'œuvre bonne. Une autre: il n'est pas permis de faire le mal afin qu'il en résulte un bien.² Mais cette éthique agit — peut-être sans s'en rendre compte — d'après le principe que la fin sanctifie les moyens. La troisième: il peut y avoir des situations, dans lesquelles l'homme, et spécialement le chrétien, ne saurait ignorer qu'il doit sacrifier tout, même sa vie, pour sauver son âme. Tous les martyrs nous la rappellent. Et ceux-ci sont fort nombreux en notre temps même. Mais la mère des Macchabées et ses fils, les saintes Perpétue et Félicité malgré leurs nouveaux-nés, Maria Goretti et des milliers d'autres, hommes et femmes, que l'Eglise vénère, auraient-ils donc, contre la "situation", inutilement ou même à tort encouru la mort sanglante? Non certes, et ils sont, dans leur sang, les témoins les plus exprès de la vérité, contre la "nouvelle morale".

Le problème de la formation de la conscience

Là où il n'y a pas de normes absolument obligatoires, indépendantes de toute circonstance ou éventualité, la situation "d'une fois" en son unicité requiert, il est vrai, un examen attentif pour décider quelles sont les normes à appliquer et en quelle manière.

¹ Cfr. Iac. v, 4.

² Cfr. Rom. iii, 8.

La morale catholique a toujours et abondamment traité ce problème de la formation de la propre conscience avec examen préalable des circonstances du cas à décider. Tout ce qu'elle enseigne offre une aide précieuse aux déterminations de conscience, tant théoriques que pratiques, Qu'il suffise de citer les exposés, non dépassés, de S. Thomas sur la vertu cardinale de prudence et les vertus qui s'y rattachent.¹ Son traité montre un sens de l'activité personnelle et de l'actualité, qui contient tout ce qu'il y a de juste et de positif dans l' "éthique selon la situation", tout en évitant ses confusions et déviations. Il suffira donc au moraliste moderne de continuer dans la même ligne, s'il veut approfondir de nouveaux problèmes.

L'éducation chrétienne de la conscience est bien loin de négliger la personnalité, même celle de la jeune fille et de l'enfant, et de juguler son initiative. Car toute saine éducation vise à rendre l'éducateur peu à peu inutile et l'éduqué indépendant entre les justes limites. Et cela vaut aussi dans l'éducation de la conscience par Dieu et l'Eglise : son but est, comme le dit l'Apôtre,² l' "homme parfait, à la mesure de la plénitude d'âge du Christ", donc l'homme majeur, qui a aussi le courage de la responsabilité.

Il faut seulement que cette maturité se situe au juste plan ! Jésus-Christ reste le Seigneur, le Chef et le Maître de chaque homme individuel, de tout âge et de tout état, par le moyen de son Eglise en laquelle il continue d'agir. Le chrétien, pour sa part, doit assumer la grave et grande fonction de faire valoir dans sa vie personnelle, dans sa vie professionnelle, et dans la vie sociale et publique, autant qu'il dépend de lui, la vérité, l'esprit et la loi du Christ. C'est cela la responsabilité personnelle du chrétien.

Les dangers pour la foi de la jeunesse

Voilà ce que Nous voulions vous dire. Les dangers pour la foi de notre jeunesse sont aujourd'hui extraordinairement nombreux. Chacun le savait et le sait, mais votre mémoire est particulièrement instructif à ce sujet. Toutefois Nous pensons que peu de ces dangers sont aussi grands et aussi lourds de conséquences que ceux que la "nouvelle morale" fait courir à la foi. Les égarements où conduisent de telles déformations et de tels amollissements des devoirs moraux, lesquels découlent tout naturellement de la foi, mèneraient avec le temps à la corruption de la source même. Ainsi meurt la foi.

Deux conclusions

De tout ce que Nous avons dit sur la foi, Nous tirerons donc deux conclusions, deux directives que Nous voulons vous laisser en

¹ S. Th. 2^a 2^{ae} p. q. 47-57.

² Eph. iv, 13; cfr. iv, 14.

terminant, pour qu'elles orientent et animent toute votre action et toute votre vie de chrétiennes vaillantes :

La première : la foi de la jeunesse doit être une foi *priante*. La jeunesse doit apprendre à prier. Que ce soit toujours dans la mesure et en la forme qui répondent à son âge. Mais toujours en ayant conscience que sans la prière il n'est pas possible de demeurer fidèle à la foi.

La seconde : la jeunesse doit être fière de sa foi et accepter qu'il lui en *coûte* quelque chose ; elle doit dès la première enfance s'accoutumer à faire des sacrifices pour sa foi, à marcher devant Dieu en droiture de conscience, à révéler ce qu'Il ordonne. Alors elle croîtra comme d'elle-même dans l'amour de Dieu.

Que la charité de Dieu, la grâce de Jésus-Christ et la participation du Saint-Esprit¹ soient avec vous toutes, Nous vous le souhaitons avec la plus paternelle affection. Et pour vous la témoigner, de tout Notre cœur Nous vous donnons, à chacune de vous et à vos familles, à votre mouvement, à tous ses rameaux dans le monde entier, à toutes vos compagnes qui y adhèrent, la Bénédiction Apostolique.

BOOK REVIEWS

Leisure the Basis of Culture. By Josef Pieper. Translated by Alexander Dru, with an introduction by T. S. Eliot. Pp. 169. (Faber and Faber Ltd. 10s. 6d.)

In an entertaining introduction Mr Eliot finds the root cause of the vagaries of modern philosophy in its being divorced from theology. He claims that Dr Pieper restores insight and wisdom to philosophy and, by affirming the dependence of philosophy upon revelation, and a proper respect for the wisdom of the ancients, puts the philosopher himself in a proper relation to other philosophers dead and living.

There is nothing novel about the thesis that culture depends for its very existence on leisure. But what is striking in the first of these essays is the careful analysis of the notion of leisure and the manner

¹ Cfr. II Cor. xiii, 13.

in which the author shows how near we are to losing altogether the conception of that leisure which is one of the foundations of Western culture. Separated from the sphere of divine worship, of the cult of the divine, and from the power it radiates, leisure (as formerly conceived) is as impossible as the celebration of a feast. Cut off from the worship of the divine, it becomes laziness. That, says Dr Pieper, is the origin of all sham forms of leisure with their strong family resemblance to want of leisure and to sloth (in its old metaphysical and theological sense). It certainly requires insight and wisdom to see that "leisure is not possible unless it has a durable and consequently living link with divine worship . . . the primary source of man's freedom, independence and immunity within society".

The modern conception of "work" and of its relation to leisure implies a new conception of the nature of man and of the meaning of human existence. Even intellectual activity has to be "work" in order to be justified. Now while the ancients recognized the element of "work" in man's mode of knowledge, i.e. the discursive, active effort of "ratio", as the specifically human element, they also recognized an element of receptive contemplation, which is not work, and which is, in a sense, "superhuman". It was Kant who explicitly declared that knowledge is exclusively discursive, active, just work. It is implied that knowledge is something you must work for, and that it will include nothing which is not due to your effort. It involves strain and tension, by which its value tends to be measured. It should be a social service, and gain its justification from its inclusion in some five-year plan or other. There is no place left in the scheme of things for liberal arts, for all forms of activity which are an end in themselves.

The modern mind tends to associate leisure with laziness or sloth. In striking contrast we find that in the Middle Ages it was the incapacity to enjoy leisure which was intimately connected with idleness. Leisure was a mental and spiritual attitude, not simply the inevitable result of external factors such as spare time. It implies a receptive attitude of mind, an attitude of contemplative celebration, whose point and justification is not that it is restorative, but that it enables a functionary to continue to be a man, to avoid complete absorption in the milieu of his function. "In leisure the truly human values are saved and preserved *because* leisure is the means whereby the sphere of the 'specifically human' can, over and again, be left behind."

Dr Pieper ends this essay by discussing whether it is possible to stem the rapid descent of men to the status of mere officials, func-

tionaries and "workers" by reclaiming their right to real leisure. What has to be overcome ultimately is an inner impoverishment of the individual which fetters him to the process of work, of contributing to the general need. "De-proletarianization" means enlarging the scope of life beyond the confines of mere useful servile work, and the only thing which makes leisure inwardly possible, and really justifies it, is that which justifies celebration, the core of leisure, namely, divine worship. Separated from the sphere of divine worship leisure is as impossible as celebration, it becomes laziness, and work becomes inhuman.

The second essay is intimately connected with the first because it asks "What does philosophizing mean?" and the author's preliminary answer is "to act in such a way that one steps out of the world of work". This calls for a definition of the workaday world in which the "common need" is identified with the "common good", in which there is no place for philosophy, and in which philosophers have always been conspicuously ill at ease since the day Thales fell into a well. Nothing has a legitimate place in that world except in terms of usefulness or usability, or by virtue of its social function, or with reference to the "common need". The fact that philosophy cannot be put at the disposal of some end, but is "free", is due to its being theoretical in character. "To philosophize is the purest form of *speculari*, it means to look at reality purely receptively." We can only be "theoretical" in this undiluted sense so long as the world is something other (and something more) than a field for human activity—if we are able to look upon the world as the creation of an absolute spirit! "A real philosophy is grounded in belief, that man's real wealth consists, not in satisfying his needs, not in becoming 'the master and owner of nature', but in seeing what is and the whole of what is, not as useful or useless, serviceable or not, but simply as being."

The rest of this essay is a brilliant study of the relation between the world of work and the realm into which the act of philosophizing carries us. Both worlds belong to the world of man. They are not distinct and separate spheres of reality; the tangible and visible world that lies before us has to be questioned in a specific manner, which is not possible without the act of "marvelling". Wonder, a decisively and exclusively human thing, is not just the starting point of philosophy, but its lasting source, and Dr Pieper extracts some surprising results from this position. Finally he argues that to be vital and true, philosophy must be the counterpoint to a true theology, and that means Christian theology.

There is so much that is fascinatingly interesting in this short work that one hesitates to quarrel with some of the author's asides. It is hard to see, however, what he can mean by "the universal essence of things", and which he considers to be a point of view from which all existing things become visible (p. 119). Being, *qua* being, may be mysterious, but it can hardly be called inconceivable, according to traditional philosophy, nor is "to conceive" to comprehend (p. 136).

Leçons de Philosophie des Sciences Expérimentales. By Auguste Grégoire, S.J. Pp. 230. (Bibliothèque de la Fac. de Phil. et Lettres, Namur. Éditions J. Vrin. Paris.)

PÈRE AUGUSTE GRÉGOIRE, who died in 1949, was a disciple of the late Père Maréchal, and at the time of his death was preparing a philosophy of mathematics and a philosophy of the experimental sciences. He was unable to complete the latter by rounding off his historical and critical study with a positive and systematic exposition of his own views. Père Gaston Isaye, while admitting his inability to offer what Père Grégoire was unable to accomplish, has added a chapter on the necessity and legitimacy of science, in which he follows the two main ideas of the author.

"The philosophy of the sciences" is a fairly ambiguous title, but for the author it means above all a critique of scientific knowledge, a specialized branch of epistemology. First he studies the formation of scientific method as practised nowadays, beginning with Aristotle's contribution and passing on through the Greek astronomers to Galileo (the first genuinely modern scientist), Bacon, Descartes, and Newton. With the last we can regard scientific methodology as having become definitively established, though not the value of induction. From the Renaissance down to the end of the nineteenth century, philosophers in this field were concerned either with describing experimental method, drawing up rules, such as those of Stuart Mill, or with justifying the transition from facts to laws, and finding a principle for induction. Here the author considers in detail the work of Mill, Mercier, Rabier, Hamelin and Lachelier. At the beginning of the twentieth century, however, especially in France, the author reckons that the philosophy of science altered course, and might even be said to have come to life. Scientists such as Duhem and Poincaré, and philosophers like E. Le Roy and E. Meyerson, began to indulge in the detailed analysis of scientific propositions, considering the concrete intellectual processes by

which they were arrived at, and thus seeking their value. Their views are examined at length.

Père Grégoire's own work ends with the discussion of two radical forms of critique, Brunschvicg's idealism, and the scientific philosophy of the Vienna School which gave new life to empiricism. While these sections originally appeared as separate articles they can certainly be said to form with the preceding studies a single whole. Whatever the author's own constructive criticism might have been, the historical and critical study which he has given us is of considerable value, and forms a serious introduction to the study of the value of science, while Père Isaye's exposition of the author's position between empiricism and idealism is remarkably lucid.

St. Thomas Aquinas. Philosophical Texts. By Thomas Gilby. Pp. 405. (Geoffrey Cumberledge. Oxford University Press. 12s. 6d.)

SOME books attract the moment they are seen; that is how this one affects me. It is beautifully bound, arranged, and printed. It is cheap at the price. Fr Gilby has translated, in his own inimitable style, a selection of texts from all parts of St Thomas's work, drawing even on mystical and biblical sources. He admits that the saint is an intractable author for an anthologist, seeing that he rarely goes in for passages of fine writing and that "his mind works laconically at a level and sustained speed, not in a series of spurts". None the less, the effect of isolating certain sentences and short paragraphs is often quite startling, and Fr Gilby has achieved this to a considerable extent. It may be that this is due in no small measure to his own rendering of the Latin. Here he has aimed at a compromise between a paraphrase and an exact and literal translation, and has dropped many parentheses in the original text.

He has arranged the texts according to the order of subjects which St Thomas follows in his final systematic work, the *Summa Theologica*, but the cross-references added by Fr Gilby will foster any latent tendencies to browse regardless of plans, and surely that is the purpose of anthologies. Having read that "a moralist should be more profoundly concerned with friendship than with justice", who could resist tracing the cross-references to see whether there is more to this effect? On the other hand, when we meet: "some come to ampler goods than they ever dreamt of; they are called fortunate. Others fall short of what they have prudently planned and come to a bad end; they are called unfortunate", we may well feel that we have had enough of that. After wrestling with some of the more

serious passages it is delightful to flip the pages and come upon the following: "it is against reason to be burdensome to others, showing no amusement and acting as a wet blanket. Those without a sense of fun, who never say anything ridiculous, and are cantankerous with those who do, these are vicious, and are called rude and grumpy." One is tempted to look for the Latin for "a wet blanket"; we find that it is "delectationes aliorum impediens". But Fr Gilby has found a shield against any carping criticism of his renderings in the *Opusculum Contra Errores Graecorum*; "the translator's task is to keep the meaning while changing the turn of speech. A word-for-word version is unsuitable when putting Latin into the vulgar tongue".

To complete an excellent piece of work Fr Gilby has added a short but vivid introduction, many useful notes, and a substantial index.

Humanity and Deity. By Wilbur Marshall Urban. Pp. 479. (George Allen & Unwin, Ltd. 25s.)

THIS is a book on religion by a serious philosopher and a deeply religious man. It does not make easy reading, for it requires an understanding of the intricate relations between philosophy, dogmatic theology, religion, science, the humanities, and mysticism. Little minds, he says, can manhandle great issues, and hence it is the part of wisdom to be led by the minds which we know to be great. That is why the book is written "in the spirit of classical western theology and philosophy", and with the conviction that the ways of thinking which have established themselves in human discourse about that which is timeless will have in them an element of the timeless also.

On the other hand he is not content to repeat the traditional formulae in which the above-mentioned relations have been expressed. The situation of religion at the present day is novel in two respects. In the first place it was formerly supposed that the values enthroned by European philosophy and theology could subsist when this theoretical structure had been abandoned, and that this was desirable. Now it is hoped to dispose of the values themselves, or at least recognized that they cannot survive without the structure. In the second place the scientific world view which was formerly supposed to have removed God from the scheme of things, is now threatening to remove man as well, and the old positivist outlook, which dismissed the pronouncements of religion as false if they

seemed to conflict with science, is replaced by a new positivism which dismisses not only the pronouncements of religion as meaningless, but a large part of the rest of human discourse as well.

This situation has given rise to a "theology of crisis", which, accepting the main premises of scientific naturalism, accepts the dissolution of the ancient theological and philosophical rationalism, and seeks to establish life and faith "on the firm foundations of a despair of all reason". This elimination of the rational from religion is a significant thing—"the reverse side of the scepticism and positivism of our epoch", which does, however, serve to show up the superficialities of the preceding epoch and reveal depths which "liberal religion" had ceased to understand.

The apologetics for religion which grew out of the particular conditions of the nineteenth century have now been made obsolete by the irrationalism of the twentieth. The challenge which has now to be met, according to Professor Urban, is offered by a humanistic naturalism, a narrow scientific rationalism, on the one hand, and an inhuman supernaturalism, an all-embracing irrationalism, on the other. It can only be met by showing that the common premises of both concerning nature and man are essentially false. This calls for a new evaluation of human reason and the reinterpretation and revaluation of the theistic arguments.

The author is convinced that distinctively modern forms of apologetic, appealing either to a unique form of experience, or to "value" as opposed to "fact", have had their day. For it has become obvious that such appeals have no meaning, to say nothing of cogency, except to those who are prepared to accept moral and mystical experiences at their face value—an acceptance which precisely the naturalization of man's spirit which gave rise to this type of apologetic has made increasingly difficult. Modern positivism can make short work of them. To have any significance at all, appeals to experience must be supplemented by a new appeal to reason, substantially the same as the traditional one. This is found to be inevitable once it is realized that our values are inseparable from the cosmological and ontological propositions which they presuppose. But it is useless to appeal to what has often been regarded as "reason" since Hume. "An appeal to reason must include an appeal to value as part of the essence of rationality itself . . . the road which the great thinkers have travelled is a road illuminated by the natural light of a reason oriented towards the Good, the only road that can lead man to the being he knows as God."

Thus the interpretation of the classical argument for the exis-

tence of God which the author proposes is "axiological". Unless we start with values and their acknowledgement, he holds, no argument for God's existence can get started. No discourse about God, and therefore no arguments for His being and nature, have any meaning, to say nothing of conviction, which do not presuppose, in those who thus discourse and argue, mutual acknowledgment of ultimate values. We may rise to God from finite things, but not unless among these finite things is man, with his consciousness of relative values and of the absolute perfection which they presuppose. We cannot hope to know God without knowledge of ourselves and of the values of which we are the bearers. "Man, with all he is and hopes to be, is an essential part of the 'thing' to which appeal is made. Moreover the reason that makes the appeal is human reason, with all that that implies." Humanity and Deity are apart from each other unthinkable.

In his preface the author says: "If anything that men may write at this time serves merely to enable some to look again to the hills whence cometh their help and, having looked, still see that heaven and earth are full of His glory it is all that one can either desire or hope." What Professor Urban has written will, surely, have this effect. Like all attempts to restate a classical doctrine, this one offers difficulties to those accustomed to the traditional formulae, nevertheless one cannot but admire the great skill with which the author sustains his lengthy argument and the modesty with which he states it.

Mediaeval and Renaissance Studies. Edited by Richard Hunt and Raymond Klibansky. Supplement 1. *Ailred of Rievaulx.* Edited by C. H. Talbot. Pp. 164. (The Warburg Institute. University of London. 25s.)

THIS is an edition of the Latin text of St Ailred's dialogue on which he was still working when he died in 1167. The editor provides a sixty-page introduction describing Ailred's life, his intellectual, spiritual and philosophical background, analysing the dialogue itself, and discussing its sources, form, and date. Remarking upon the appearance of several treatises on the nature of the soul, in the middle of the twelfth century, he points out that these Cistercian treatises were intended to promote a purely practical and spiritual interest. Philosophical speculation was, on the whole, discouraged, but a theory of self-knowledge was required as a foundation for mystical union. Ailred's own work on the soul attracted little or no

attention in the Middle Ages, but there is evidence of some interest being shown in it during the seventeenth century. Despite the price, the book is unbound.

LEO McR.

Rituale Romanum. . . . Editio Typica 1952. Pp. 878, 81. (Vatican Press.)

SINCE the last edition of 1925 a number of changes and new rites have been authorized by the Holy See, all of which are now incorporated in this edition, which is beautifully produced by the Vatican Press and will in due course be reprinted by the various Pontifical publishing firms.

A most acceptable addition is the blessing contained in the appendix, part II, for use at the silver and golden jubilee of a marriage. It consists of Ps. 127 and Ps. 116 followed by the *Te Deum* and a number of versicles with responses and prayers, and is to be recited after the last gospel of the Mass *super coniuges*. The Mass enjoys all the liturgical privileges of the nuptial Mass, but the formula, if a votive Mass, must be that of the Blessed Trinity or of our Lady with an additional prayer *pro gratiarum actione* under one conclusion.

The book incorporates such modifications as the saliva rubric in the rite of baptism, and the text of complete psalms is that of the new version. Apart from details of this kind there are two substantial changes. The first is that the blessings formerly found in the appendix are, for the most part, transferred to the body of the book, with the exception of eight approved *pro aliquibus locis* which remain in the appendix. The second is the inclusion of the rite for administering Confirmation to the dying, as promulgated in 1946, the rubrics of which are substantially the same as those then issued: therefore the little obscurities remain, such as "in vero mortis periculo ex quo decessuri praevideantur" and "dummodo Episcopus dioecesanus haberi non possit . . . nec alius praesto sit Episcopus . . .". The editor, however, has corrected the three variations in the text of the rite published in the *Acta Apostolicae Sedis*, variations which we may now regard with certainty as misprints. Titulus III, headed "De Sacramento Confirmationis", also contains the rite *extra periculum mortis* which is to be used, as in the former edition, by missionary priests who have the faculty, and the inclusion of both under one Titulus III means that the subsequent titles no longer tally with those of the previous edition.

Amongst other more considerable additions may be noted in

Titulus V the rubrics published in 1929 regulating the procedure for administering Holy Communion to the sick in various rooms of the same building; and we are given the new blessings recently authorized: the (reserved) blessing of roses in honour of St Teresa of the Child Jesus, printed in this journal, 1946, XXVI, p. 605; the blessing of mountaineering instruments, 1932, III, p. 242; the blessing of hospitals, 1940, XIX, p. 363; and a particular form of papal blessing, 1940, XIX, p. 366.

An occasional modification here and there brings the text into line with recent practices or developments. Thus the theory of apparent death, which is universally accepted nowadays, justifies anointing persons who have died just before the priest's arrival, but rubric 13 of the *Praenotanda* to the Sacrament of Extreme Unction used to present a difficulty. It reads: "Si vero dum iniungitur infirmus decedat, Presbyter ultra non procedat, et praedictas Orationes omittat." This n. 13 is now omitted altogether and sufficient guidance is contained in what was formerly n. 14, "Quod si dubitet an vivat adhuc, Unctionem prosequatur, sub conditione. . . ." Many rather expected that a new edition of the Ritual would contain a rite for administering Extreme Unction to several people in different rooms of the same building, on analogy with the rules for administering Holy Communion in these circumstances; but the new text makes no change in this respect. We are indebted to *Ephemerides Liturgicae*, 1952, p. 223, for the following information: the Holy Office, 1 April 1947, n. 275/46, directed a correction in Tit. XII, cap. i, n. 3, formerly Tit. XI, cap. i, n. 13, "De Exorcizandis obsessis a daemonio". Instead of ". . . ab iis qui atra bile vel morbo aliquo laborant. Signa autem obsidentis daemonis sunt . . .", we now read ". . . ab iis qui morbo aliquo, praesertim ex psychicis, laborant. Signa autem obsidentis daemonis esse possunt . . .".

One may hope, perhaps, that the time is now propitious for the addition of our local English rites to this *editio typica* as a supplement, a method which has already been adopted unofficially by some publishers since the *Ordo Administrandi* went out of print. On the other hand, our ecclesiastical superiors may be contemplating a bi-lingual Ritual, like the one authorized for France, a new departure which could not easily be implemented by a supplement.

E. J. M.

Our Lord. An Outline Life of Christ. By Gerard Lake, S.J. Pp. xii + 123. (Burns Oates. 8s. 6d.)

IN his brief preface Father Lake tells us that he "looked in vain" during the war "for some straightforward life of Christ" that could be offered to a young man or girl entering the Forces. A little later he might have found what he wanted in the excellent short lives by Dr Crean and Dr T. E. Bird in the series of "Scripture Textbooks for Catholic Schools", though it is true that these have the form and appearance of text-books for use in schools. At any rate, his own contribution is an admirable one and manages to compress without strain most of what is necessary for a beginner in the study of our Lord's Life. The user of this small and very readable manual will have nothing to unlearn, and will easily go on to make acquaintance with the larger works by Lebreton, Lagrange and Prat. The chronology followed is that of the English adaptation of Lagrange's great Synopsis. The text, whether in Greek or in English, could very easily be used as an accompaniment to Father Lake's delightful little study, of which the publishers justly claim that "it retells in simple vivid language the life of Jesus Christ as a single continuous narrative".

JOHN M. T. BARTON

CORRESPONDENCE

THE CANONICAL POSITION OF NON-CATHOLIC CHRISTIANS

(THE CLERGY REVIEW, 1952, XXXVII, pp. 449-463)

Dom Theodore Richardson writes:

Canon Mahoney seems to sum up the argument he brings against my article when he writes: "When . . . canon 2314 declares all heretics . . . to be excommunicated, the notion of heresy is that defined in canon 1325 without any qualification of bad faith, guilt or culpability: but because it is here dealt with as a delict meriting

punishment *dolus* has to be presumed in the external forum." The difference between our two views then is that for Canon Mahoney *pertinaciter* in the definition of heresy does not imply culpability, so that it is a definition of "material heresy", while my argument supposed that *pertinaciter* makes it a definition of "formal heresy", which is "*peccatum mortale ex toto genere suo*".

My reply may be given in a single argument. The canon defining heresy (1325, §2) retains the pre-Code law unchanged and so is to be understood in accordance with the received interpretation of approved authors (canon 6, 2°); but the word *pertinaciter* (*pertinacia*, *pertinax*) has been used in law concerning heresy for centuries, and the authors—St Augustine and St Alphonsus as well as Aguirre, Panormitanus and Pihring as well as Prümmer—have always interpreted it as describing the factor which makes simple error into sinful heresy, or, in the terminology of recent centuries, as the characteristic distinguishing formal from material heresy. This must therefore be the sense in which it is used in the Code; consequently culpability, *dolus* in the wider sense, at least, is part of the *corpus delicti* of heresy and cannot be presumed.

I am confident that the use of *pertinaciter* in the sense indicated is not contradicted by any of the authors quoted by Canon Mahoney. His most impressive witness is Noldin, but in the sentence preceding the passage quoted by Canon Mahoney, Noldin writes: "Ad haeresim *formalem* requiritur *pertinacia voluntatis contra auctoritatem ecclesiae*" (*Theol. Moral.*, II, 29). In this context Noldin's statement: "ut quis sit *pertinax* sufficit ut sciat hanc (sententiam suam) esse contrariam definitioni ecclesiae" can evidently apply only to those who understand the authority of the Church sufficiently to make their refusal to accept a definition sinful. Like other authors who state this principle, Noldin makes his position clear when he discusses when and how baptized non-Catholics become material, when and how formal, heretics (i.e. in his next paragraph).

On this point, however, it may be well to quote other authors cited by Canon Mahoney. Billot states clearly the essential point: "(Haeretici) *formales illi sunt, quibus Ecclesiae auctoritas est sufficienter nota. Materiales vero, qui . . . bona fide eligunt aliam regulam directricem*" (*De Virtutibus*, Thesis xxiii). It is, in fact, common doctrine that for pertinacity and formal heresy the authority of the Church must either be known by a non-Catholic so that he is under the obligation of accepting it, or at least sufficiently proposed to him for him to be under the obligation of making further enquiries; he is thus guilty of *dolus* in the fullest sense in the first case, and of *culpa*,

dolus in the wider sense, more or less grave according to cases, in the second, if he refuses to accept the truth or to enquire into it: "On ne peut, en effet, concevoir l'hérésie formelle que chez celui qui a reconnu ou tout au moins soupçonné que la règle de la foi véritable se trouve dans le magistère de l'Église catholique, et qui délibérément a voulu s'en écarter. . . . Cette opposition voulue au magistère de l'Église constitue la *pertinacité* que les auteurs requièrent pour qu'il y ait péché d'hérésie" (Michel, *D.T.C.*, VI, 2221-2). It will be evident that the clause "*ex quacumque causa id fiat*" in these authors does not bear the signification that Canon Mahoney sees in it.

The above exposition may perhaps suffice to make clear what, in my view, are the implications of the Code's inclusion of *pertinaciter* in the definition of heresy. Had the Code defined it as an *error voluntarius*, but not *pertinax*, giving in fact an adequate definition of material heresy (cf. Merkelbach, I, 744, on *voluntarius* in this connection), it would still have been true that only pertinacious error or formal heresy could incur the censure, because only mortal sin can do so, but in the external forum *dolus* could have been presumed, not being part of the definition or *corpus delicti*.

It may be added finally that not every mortal sin of heresy falls under the censure, but only a sin committed with *full* knowledge and deliberation (canon 2229, §2); hence, although *gravis culpa* suffices in some cases for a grave sin of heresy, *dolus* in the strict sense is required for incurring the censure. It is rare to meet a non-Catholic in whom one can suspect this degree of pertinacity! "Sed qui sententiam suam, quamvis falsam atque perversam, nulla pertinaci animositate defendunt, presertim quam non audacia suae presumptionis pepererunt, sed a seductis atque in errorem lapsis parentibus acceperunt, quaerunt autem cauta sollicitudine veritatem corrigi parati, cum invenerint, nequaquam sunt inter hereticos deputandi" (St Augustine, in Gratian, *Decretum*, C. XXIV, Q. iii, c. 29).

SAINT MARTHA

Mgr Richard L. Smith writes:

The recurrence of the feast of Saint Martha at the end of July rouses me every year to wonder at the discrimination made in the liturgy between Martha and her sister. Just a week before her feast we celebrate the Magdalen, not merely as a double, but with a

proper hymn and with special lessons for all three nocturns, while poor Martha is an undistinguished semi-double. It might seem that sufficient answer is provided by Saint Luke, "there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance" (Luke xv, 7). But that hardly accounts for the treatment the innocent Martha receives. She has a special gospel indeed, but that gospel only tells of her reproach, "*Maria optimam partem elegit*". Is there any other Saint in the Calendar whose feast repeats, year by year, a rebuke from the lips of our Blessed Lord? What would we think if on 29 June we celebrated Saint Peter by Christ's "Get behind me Satan" or His prophecy of Peter's triple denial?

It is not as if we knew nothing else of Saint Martha from the gospels. The Requiem Mass enshrines her magnificent confession of our Lord's divinity (John xi, 27), on which the Prince of the Apostles could not improve. It was to Martha, not to Mary, that our Lord said, "I am the Resurrection and the Life". Yet it is Mary's Mass, not Martha's, which is graced by a Credo. Finally, the prayer for the feast of Mary Magdalen has: "*cuius precibus exoratus, quatri-dianum fratrem Lazarum vivum ab inferis resuscitasti*", as if the resurrection of Lazarus was in answer to Mary's prayer alone, whereas Saint John (xi, 21 and 32) quotes the self-same words of both sisters, "Lord, if thou hadst been here, my brother had not died". But Saint Martha's Mass has no mention of this, giving her only flat, dull, almost conventional praise for her virginity.

Even at this hour, nineteen hundred years after she lived, is it too late to do more honour to the patron of housekeepers, who for the sake of us menfolk are busy about many things?

THE PERIOD OF LOW FERTILITY

(THE CLERGY REVIEW, 1952, XXXVII, pp. 237, 316, 383, 510.)

Father Bonnar writes:

I hope Father Diamond will agree with what I have written in your August number. He appeals to the Pope's address to Italian midwives (*Acta. Ap. Sedis*, XLIII) and I have turned to the Italian text of that important pronouncement. There I have found much more explicit support for my view than I had hoped for. Quoting an English translation with which I am not familiar, Father

Diamond says that the Holy Father pronounces exclusive use of the period of low fertility to be "a sin against the very nature of marriage". The words of the original are "un peccare contro il senso stesso della vita coniugale". "Senso" is not the same as "nature" and "vita coniugale" is not the same as "marriage". The phrase is more accurately rendered in THE CLERGY REVIEW translation (December 1951, p. 390) as "a sin against the very meaning of married life". This is echoed, or even emphasized, by the concluding words of the paragraph which follows. There the Pope says that, where there are not grave reasons to justify it, the voluntary and continued avoidance of pregnancy "*non può derivare che da un falso apprezzamento della vita e da motivi estranei alle rette norme etiche*",—"can only come from false life-values and from motives which are at variance with sane rules of conduct". I submit that the words of the Holy Father amply confirm what I have said in my preceding notes.

As to Father Diamond's contention that the virtue of conjugal chastity is involved, I would like to point out that many things can be against the obligations of married life (or life in the married state)—*vita coniugale*—and indeed even gravely so without violating the specific virtue of conjugal chastity. The husband who spends all his leisure time outside the home and perhaps returns habitually the worse for drink, the wife of the time-honoured joke who enforces her will with a rolling-pin, the husband who through a touching confidence in unpunctual horses makes himself unable to support his family, all these sin against the very meaning of married life but they cannot be said to infringe conjugal chastity.

OUR LATIN LITURGY

(THE CLERGY REVIEW, 1952, XXXVII, pp. 137, 314, 377-8, 575.)

Father Bernard Brown, S.J., writes:

With much travelling on broken mud roads it may be that points raised in your Latin Liturgy discussions have been bounced out of me. But I cannot remember noticing if the following have been made:

(a) What would be the effect of a vernacular liturgy on the Church Missionary? Travel and mobility have always been an essential feature of her work and always will be. Priests of one language will ever have to go and labour among people of another. Is not our

Latin Liturgy (especially Holy Mass) a tremendous bond, uniting him and people the very moment he arrives? And also vice-versa, for the travelling layman? In cosmopolitan cities and nations (here, at Malgretout, British Guiana, we have six entirely different nations) what language are we to choose?

(b) What is to happen also to the Church Singing? How can the ancient reverence and beauty of Gregorian Chant possibly be made to fit to many modern languages? Must High Mass and Holy Week ceremonies be discontinued after so many centuries?

(c) Have the People been consulted? The Vernacular Liturgists say they need it. But do they want it? The voice of the people is in these matters surely a strong argument. In a theological argument it is used as conclusive by the text-books—*sensus fidelium*, isn't it? And also how many priests have been consulted? I wonder if at least a thousand priests might be asked—to see what they say. It goes hard to think of standing at the altar and abandoning "Introibo", hallowed by the lips of nearly nineteen centuries of Popes, Martyrs, Saints and dear men of God of so many nations.

When my people do not come to Mass I never feel that Latin has anything to do with it. I put it down to three causes, and my heart tells me they are genuine causes. I do not pray enough. I do not do enough penance. I do not teach them enough. The Council of Trent urged instruction as the answer. The Blessed Pope Pius X (*Acerbo nimis*, 1905, on Catechetical Instruction) points to instruction as the main pastoral work of priests.

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